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On This Foundation

The Evangelical Witness In Latin America

By W. STANLEY RYCROFT

Reviewed With Additional Material By MRS. E. D. McKUNE, Nampa, Idaho.

OTHER foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11) Like a golden thread this verse is woven by Dr. Rycroft through the texture of our adult study book on Latin America. "A truly great civilization can be built only on a spiritual foundation. Latin Americans need all that Evangelical Christianity means and stands for; personal commitment to the Living God; strength of character and moral integrity in business, professional, social and political relationships: the rehabilitation of multitudes of downtrodden men and women through the application of Christ's teachings, the principles of freedom and democracy, and the dedication of individuals and groups to a spiritual ideal in human life. . . All that Jesus was and is—this is the foundation of a great civilization in Latin America, and in the Western Hemisphere of tomorrow." (Preface)

Dr. John R. Mott, writer of the *Foreword,* voices appreciation for author and book. He states that during the past few years more books, brochures and magazine articles have been devoted to Latin America than to any other major area of the world, many of which are merely impressionistic and superficial. In the midst of this wealth of literary effort, Dr. Rycroft's book is distinctly in a class by itself. It is interesting, inspiring, and authentic for the author knows whereof he speaks. Since 1922 his life and services have been devoted to Latin America, chiefly in connection with the Anglo Peruvian College in Lima, and with the ancient University of San Marcos. In 1940 he began serving as Executive Secretary of the Committee on Cooperation in Latin America, a position which has afforded opportunity for extensive travel, for meeting leaders, and holding conferences seeking to formulate programs of united action by religious, educational and social agencies.

The historical and geographical backgrounds are not neglected in this

book, however, they are used *only* as background for a better understanding of present-day resources, trends, and possibilities, particularly from the viewpoint of Evangelical Christian Missions. Thus Dr. Rycroft establishes a secure foundation for these five convictions:

a. Latin America is the most neglected major field of the world mission of Christianity today.
b. Doors are open wide for the friendly, constructive ministry of pure Christianity.
c. Latin America, despite the wide-open doors is one of the most difficult fields.
d. The Evangelical movement should be given the same freedom of witness and action that the Roman Catholic communion has in North America and other democratic countries.
e. The Evangelical forces are undermanned. More Evangelical missionaries are needed *now.*

CHAPTER I
DESTINY OF THE AMERICAS

Twenty-one Republics in the Americas! What is our common destiny? Twenty of these Republics are presented for our study. How much do we of the United States know about our Latin-American neighbors? Do we know that there is material progress south of the Rio Grande? Do we know about the large and beautiful cities, or do the words "Latin America" arouse only mental images of head hunters, fevers, tropical jungles, poverty and ignorance? What do they know about us? Do they think the people of the United States are all like those pictured in movies? No doubt there are truths in all of the mental pictures we have, one of the other—but, there are other things to learn also, and some half-truths each must correct of the other.

But there is an ever-growing interest and desire for better understanding. Public libraries in the United States note an unprecedented demand for books on Latin America.

Why this New Interest? 1. The world has become both smaller and larger at the same time. Smaller, because vast distances have been annihilated by rapid communication and transportation systems; larger, in that our "neighborhood" vision has widened to interests and concerns which are no longer limited to national boundaries.

2. The opening of the Panama Canal in 1914 has made us more Latin-America conscious. The investment of North American capital in Latin America has increased twenty times since the beginning of this century, and especially since the First World War, drawing us together commercially and industrially.

3. The need for mutual defense and security induced by present war conditions has fostered rapid advance in closer inter-American cooperation and understanding. As the ties with Europe are necessarily weakened it is only natural that the lands of this hemisphere should look to one another for travel and culture and commercial relations.

What is America? Dr. Ricardo Rojas says that the history of civilization is the history of continents. Columbus, in discovering America, started civilization moving westward. The term "America" refers not only to geographical locations, but also to cultures, peoples and cherished in-

stitutions. As contrasted with the Old World, "America" means youth, new hopes, democratic ideals with social, economic, cultural and religious freedom. Many races, creeds and nationalities have come together to weave a new pattern of life. It is difficult for us in the United States, so much accustomed to calling ourselves "American," as though we were the *one and only*, to realize that citizens of these other Republics have as much right to call themselves "American" as we have. It may rather startle our thinking to be reminded that the name "America" was first applied to the region of Brazil thirty-four years before it was applied to the northern continent. (pp.6,7).

What shall the people of the southern continent call themselves? "Spanish Americans" omits the Portuguese-speaking Brazilians: "Latin Americans" is most used, but not entirely satisfactory; "South Americans" excludes Central America and the Caribbean Islands and seems to suggest subordination to the North. "So," says Dr. Rojas, "let us call ourselves just Americans."

As fellow Americans and as neighbors we have many things in common: the love of freedom and independence; a pioneering urge in industry, agriculture, social legislation, education, public health, democratic yearnings; tendency to react similarly to similar international problems; desire for social justice and for reforms relative to our mutual well-being.

Symphonic Harmony. Luis Alberto Sanchez, outstanding in Latin American literature, visions the true American civilization as made up of the Anglo-Saxon soul, the Mexican, the Peruvian, the Chilean, the Brazilian, and the Cuban, each with its own personality and distinctive accent. "The only way to form an orchestra of such varied instruments is to respect the individuality of each. A uniform accent brings them together. The symphony comes from a variety of instruments, and arises from our very differences." Thus, through unity-in-diversity, not uniformity, comes the hope that America can offer to the world the triumph of this new ecumenical, universal spirit, which some believe will be the unique contribution of Latin America, for it is a distinctly Latin American characteristic.

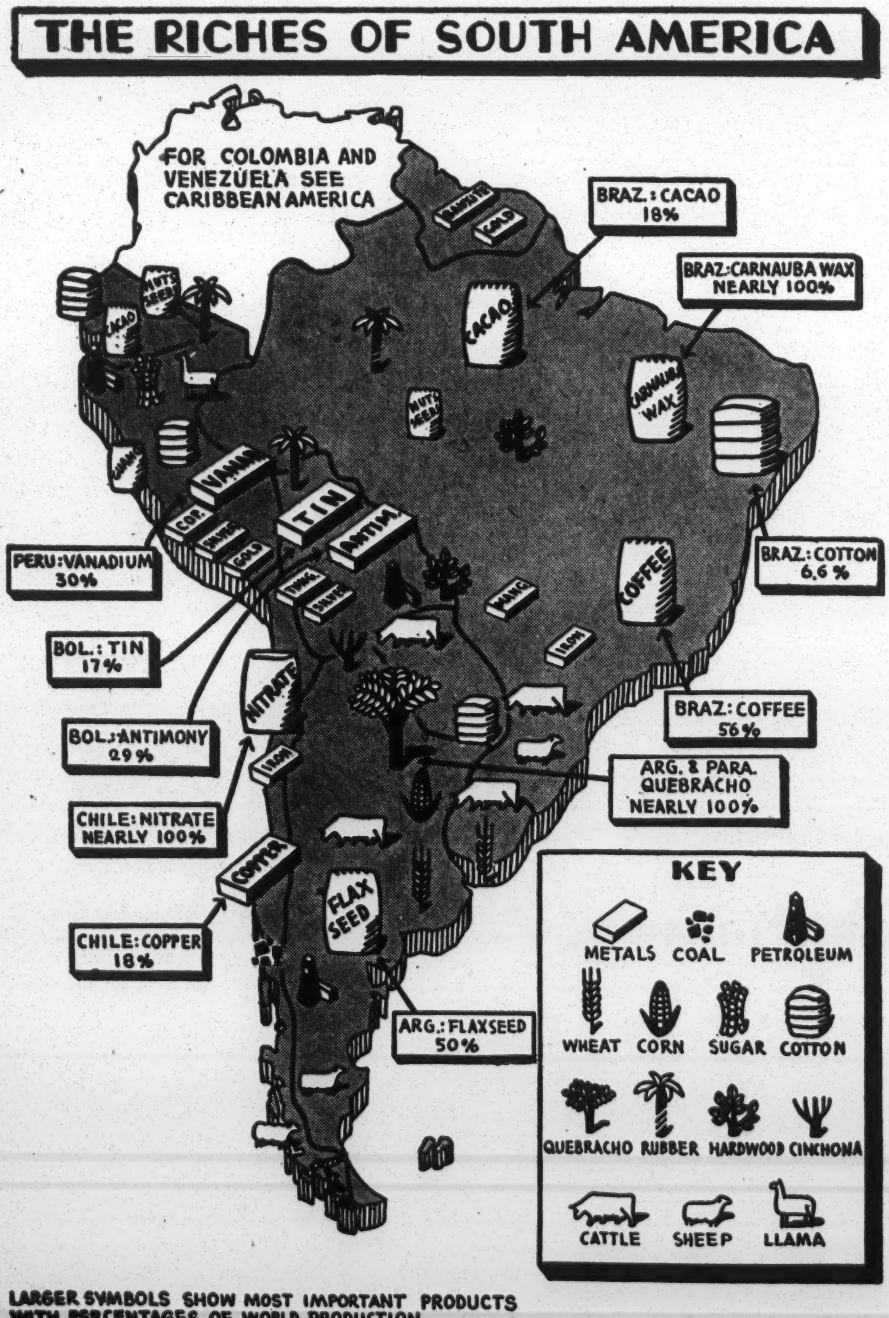
These differences between the Anglo-Saxon and Latin temperaments and peoples are graphically portrayed in Dr. John Mackay's book "That Other America" (Interdenominational Study Book—1935, and still excellent). He gives an unforgettable contrast between North America and Latin America in the symbols of two characters of fiction—Robinson Crusoe and Don Quixote. Crusoe, the practical, methodical worker and homemaker is a prototype of the North American; Don Quixote, idealistic and dreamy or visionary, bears resemblance to the pre-Republic leaders of Latin America.

Enrique Rodo presents another symbol based on dramatic fiction from Shakespeare's "The Tempest." Ariel, the light, airy, noble creature is Latin America. Caliban, gross, sensuous and stupid is the United States. Perhaps we object to this comparison for we scarcely believe the United States has reached the depths of the materialistic, deformed

Caliban. Waldo Frank answers, "Let Spanish America look at the Caliban within herself; the Caliban that colloborates so gladly with the Caliban of the North."

Differences are noted between our historical and economic backgrounds. Does it not seem logical that the energetic, determined men and women who settled North American should build a mechanical civilization which today is made up of people who have the practical, scientific, technical abilities which those of the southern republic lack? Likewise logical that a feudal system based on the forced labor of the Indians should be developed from the colonizing methods of the conquistadores and their successors in Latin America? If, as some prophesy, the Latin America of the Future will be the world's greatest producer of raw materials, then we of the North should be able to put at her disposal the economic and technological aid that will make us partners in traveling together.

The Road of the Loving Heart. A beautiful story concerns Robert Louis Stevenson and his life on the Samoan Islands. Because the natives loved him they struggled to build through brush and jungle a road for their beloved story-teller. They called it "The Road of the Loving Heart." It is such a highway of destiny that we must build together. A highway over which no nation of our hemisphere travels to exploit nor dominate any other, but to grow and develop together in "principles of justice, freedom, equality of opportunity, love and peace." There are hopeful "Road signs" along the way, such as increased trade relations, cultural ties, student exchanges, good-will missions, the Good Neighbor Policy.

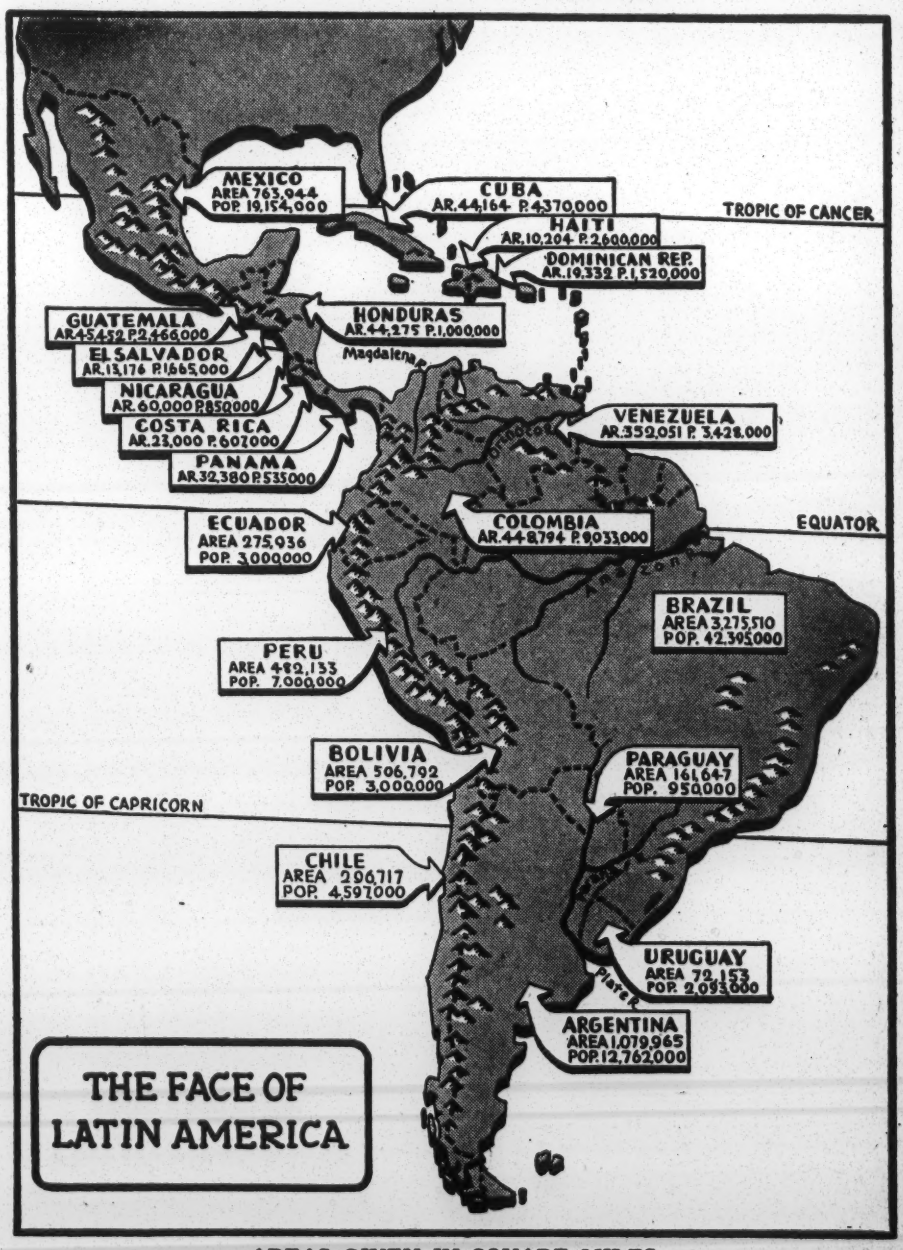


Is being "good neighbors" enough? Or, is there the higher call to be good "brothers"? Along this Road of the Loving Heart Evangelical missionaries are traveling, more than 2500 of them, in schools, hospitals, churches, and other Christian ways. Tirelessly and unselfishly they interpret the Spirit of Christ to fellow travelers they meet along the road. Evangelical Churches are started and grow. Note than in Latin America the term "Evangelical" is used instead of "Protestant" because it better expresses the purpose of Christian missions there.

Along the Road of the Loving Heart are also found "road signs" of the ideals of democracy. "The commonwealths of the Western Hemisphere are committed, at least in theory, to the ideals of democracy . . . but as a matter of fact, true democracy does not exist in any country. There are only degrees of democracy in the world today. . . Democracy, we believe, is the trend of history, but its development in any given country is not inevitable." (pp. 17,18).

"If the twenty-one republics of the Western Hemisphere were united in one great democratic way of life, the Americas would then be on the way to achieving their destiny. They would thereby be making a great contribution to the life of the world, helping to restore the dignity of man and pointing the way to true brotherhood among the nations.

"But since democracy does not depend on written constitutions, however liberal they may be, but rather has its roots in Christianity, is there any reasonable hope that democracy can flourish in the Americas unless the Christian virtues of love, justice, tolerance, and truth are wrought into the very texture of social and national life?" What a challenge!



AREAS GIVEN IN SQUARE MILES.

This map was prepared by Foreign Policy Association. Used by courtesy of

CHAPTER II

MANY LANDS AND MANY PEOPLES

Too often we think of Latin America as a unit, whereas it is made up of twenty nations, each with individual characteristics. Dr. Roycroft suggests three ways of grouping these countries: *racially,* with reference to the Indian, white, mestizo, and black populations; *linguistically,* in that Spanish is spoken in eighteen countries, Portuguese in Brazil, and French or patois in Haiti, with various languages among the Indians; *geographically,* according to location, climate, typography.

Influence of Geographical Environment. Latin America presents great contrasts in land typography, climate and living conditions. Mountains, plains, deserts, and jungles, afford all gradations of temperature. Much of Latin America lies in the torried zone, however the mountain backbone which lies all along the west coast gives large portions of geographically tropical country a temperature or even cool climate. Mt. Aconcagua, rising 23,000 feet on the Argentine-Chile border is the highest peak on the American continent.

As for size and extent, these 20 countries (Mexico, 6 republics in Central America, 10 republic in South America, and the 3 Caribbean Island republics) cover an area of 900,000,000 sq. mi.—about three times the size of the United States. Brazil alone is larger than the U.S. without Alaska. From the Rio Grande to Cape Horn stretch 7000 miles.

The geographical position of South America is surprising to many. If you live anywhere west of Detroit Michigan, a line projected due south would miss the west coast of South America. In other words all South America lies east of Detroit. The War has made us realize the nearness of Latin American eastern ports to Europe and Africa. Natal, Brazil is only 1600 miles from Dakar, Africa. David Livingstone touched at Rio de Janeiro enroute to Africa. He said, "When will the Divine Law dispel the darkness of this beautiful empire?"

High rugged mountains, dense tropical forests, and the arid desert coast regions have formed barriers to progress in Latin America by preventing travel and trade contacts. In South America 80% of the people live within 200 miles of the coast. The almost 3,000,000 inhabitants of Buenos Aires form nearly 4/5 of Argentina's population.

Although great wheat fields and cattle grazing regions are to be found in the fertile pampas of Argentina and Uruguay — treeless, stoneless fertile land—and in the open grass country of Brazil, yet it is said that the great Amazon basin is the largest undeveloped area in the world. The tropical forests are still waiting for the conquest of man. But note that Brazil is progressing rapidly, with the population doubling itself every 23 years. The League of Nations estimates that the potential population of Brazil is 900,000,000—seven times more than now live in all Latin America.

All Races and Nationalities. Indians, whites, blacks, in the order given, have been the inhabitants of historical Latin America. To-day some countries, such as Mexico,

largely Indian or mestizo; others, as Argentina, largely white; Haiti, mostly black. In addition we find Jews and others from the nations of Europe and Asia. On p. 30 is a rough estimate of the 128,000,000 people of Latin America, as to race:

67,000,000	mestizos (mixed Indian and white)
26,000,000	whites
17,000,000	Indians
15,000,000	Negroes and mulattoes
2,000,000	zambos (mixed Indian and Negro)
1,000,000	Asiatics

Color and race prejudice are much less evident than in North America. "Strictly speaking there is no race problem in the sense of any bitter race prejudice." All may attain to positions of respect and honor. But the racial tendency in Brazil is to weld all peoples, Indians, Orientals, blacks and whites; in Mexico, to emphasize Indian life; in Argentina, of white dominance. In Latin America a new race, the nature of which is yet to be seen, is being evolved.

What are Latin Americans Like? This question is not easily answered inasmuch as it involves many peoples and many lands. There are extremes of poverty and wealth, with an emerging middle class. Neither is it easy to answer another often-asked question, "What do Latin Americans think about us?" It is necessary to know "*Which* Latin American thinks *what* about *whom?*"

In general, Latin Americans may be described "in terms of idealism, with a tendency always to form and theory, a sense of personal dignity and honor, a sense of justice, innate

Columbus and Isabella

courtesy, sadness, indolence, altruism but with little sense of civic or social sense, and pride." Courtesy and graciousness are manifest in many ways in all of life's contacts, especially in the cordial handshaking of everybody with everybody. As a theorist he enjoys discussing such things as state constitutions. His individualism has led him to prefer such sports as bull and cock fighting, rather than the cooperative team-type of games. But Y.M.C.A's and mission schools find ball games and team sports gaining in favor.

"Manana" (Who has not heard it?) suggests the Latin characteristic, "Why do today what you can put off until tomorrow?" Laziness — some call it.

In the soul of the Indian there seems to be a note of melancholy and sadness.

At the close of the chapter we find words by Enrique Molina, a Chilean sociologist: "Let us take the energy, the passion for effort, the patience for investigation, the profundity of thought, and the tenacity for struggling against nature of the Anglo-Saxons, and the love of justice, of beautiful forms, of the ideal, and of the expansion of human thought of the Latins."

CHAPTER III — THE INDELIBLE MARKS OF HISTORY

Present-day conditions become more understandable with a knowledge of the historical backgrounds. Many interesting volumes have been written about the ancient Aztec and Maya civilizations of Mexico and the Inca civilization of Peru which flourished in the pre-Columbian days but remain today only as ruins and historical fragments. The Spanish Conquests came in the 16th century, and finally the rise of the independent countries and republics in the 19th century.

The Spanish Conquest and Its Results. An understanding of the Conquest requires a brief glance at Spanish history. For nearly 800 years before the 15th century, Spain had felt the influence of the life, language and religion of the invading Moors, or Mohamedans. When Isabella and Ferdinand became rulers, thus joining the kingdoms of Castile and Leon with Aragon, they saw possibilities of unified control through the use of the church. They chose Torquemada to rid the country of heresy. In his fanaticism Torquemada set up certain standards of intolerance and ere long the Inquisition was at its height. Thousands of Jews, Protestants and infidels were persecuted or killed. On January 2, 1492 the domination of the Moors in Spain ceased, but the unity achieved had been costly, for the Jews and Moors had been the most industrious, skilled and intelligent of the population. Life became cheap. The Inquisition had created intolerant and fanatical attitudes in art, religion and culture among the Spaniards. They disdained manual labor. Just at this time came the discovery of America. Conquistadores and adventurers turned to the new world. The lust for gold became their obsession — which, says Carleton Beals, is "the one appetite not diminished by satisfaction." They stopped at nothing to gain wealth in their mad plundering of cities, and practicing of treachery and cruelty. The Portuguese joined the Spanish. Together they began a big wave of

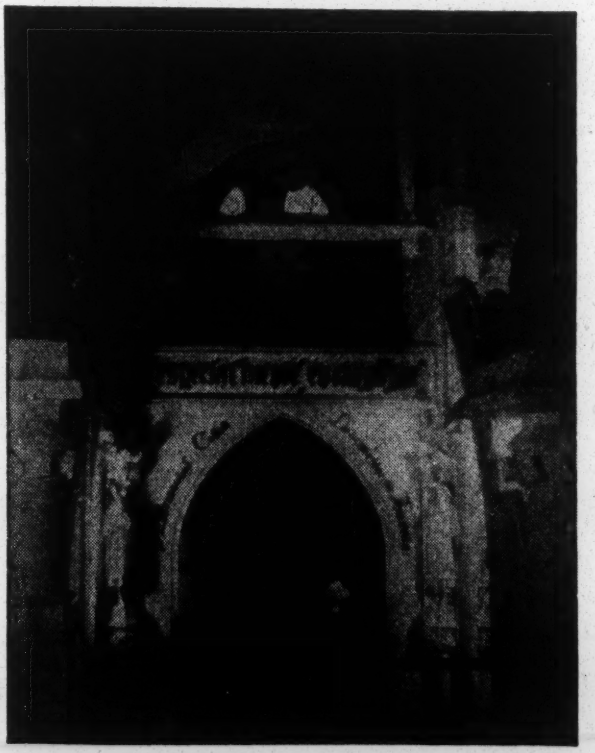
settlement, which led to the drawing by the Pope of the Line of Demarcation which gave Brazil to Portugal. Indians were not driven to reservations as in North America. The conquerors established a kind of feudal serfdom or slavery forcing the Indians to work on the *encomienda*, or large estates, later called the *latifundio*. The social injustice and unrest among the oppressed that began then is still one of Latin America's unsolved problems. Races intermingled freely. Since women did not come with these early settlers to found homes, as was done in North America, there came to be a disregard for the sanctity of marriage. The rate of illegitimacy was high. These early conditions are said to account partly for the lack of real religion in Latin America today.

Strange to say, mingled with the gold-hunting, wealth-seeking motives, there were higher motives too. The mystic sense of mission of the crusader led them to try to convert the heathen. The Pope blessed the adventure. Priests established religious orders, many of them in good faith and with good motives. But often Indians were compelled to be baptized. On the surface they seemed to accept Christianity, but in reality many never did. "The result was that instead of Christianizing the Indian beliefs, the Catholic religion itself was paganized and today the Indians are still more pagan than Christian, because they know nothing more than the ritual of Catholicism. (More details, p. 52).

Even as the Indian was never really converted to Christianity, so he has never been absorbed into national life. Religion has continued to degrade and keep in ignorance and poverty these 17,000,000 descendants of the aborigines. In their drab lives fiestas and funerals, with plenty of alcohol, have too often become their outlet or diversion.

Among the higher classes of people civil and church forces of the colonial period tended to stifle work by a strict censorship of literature, culture and religion. But liberal ideas were being born, and at the beginning of the 19th century the church found herself powerless to stifle revolutionary ideals and ideas. One by one the countries gained their independence from Spain and Portugal.

Roman Catholicism in Latin America Today. We have noted that the Roman Catholic Church held almost complete monopoly in Latin America for about 400 years. It was the great determining factor in creating the type of civilization found there



Tomb of Columbus in the Cathedral of Cuidad Trujillo, Dominican Republic.

today. Of course there are charitable and educational institutions which do credit to the Church, but the Latin American Catholicism is cited even by thoughtful Catholics themselves as being spiritually and morally inferior to that in the U. S. The Church fell before temptations of ease, power, and wealth. By the end of the Colonial Period the Church owned half of the land — bad for her spiritual life. Roman Catholicism in Latin America did not feel the effect of the Protestant Reformation. In general the Church kept the Bible from the people, however, today, particularly in Brazil and Argentina, Bible colporteurs may work. Thus the Church could interpret the Bible as it desired. Outward conformity and obedience, attendance at Mass and confession, external ritual and mere repetition do not create moral foundations for real Christianity. Their conception of Christ was based mainly on images of the helpless babe or the dead man on the cross. Naturally, magic and superstition grew up around their unreasoning, even though faithful devotion. The sympathetic, *living* Christ as Savior of the World is unknown.

Today many people of the upper classes who cannot find help in blindly following ritual are indifferent to all religion. Men feel that religion is just for women and children. Teran, of an Argentine University, says, "They are not atheists because to be atheist would be a sign of having reflected on religious problems. They are simply indifferent and Epicurean."

Dr. Rycroft says, "The heart of the Christian gospel is not known, for it has not been proclaimed, except in recent years by the Evangelical Church."

The Roman Catholic Church never caused an awakening of the consciousness of sin as a moral evil. It has little bearing on such evils as sexual immorality, gambling, lying, and political graft.

Mexico, Honduras, El Salvador, Brazil, Nicaragua, Cuba, Panama, Ecuador and Chile — not quite half the republics — have separation of Church and State now. In Mexico opposition to the Roman Catholic Church has gone to the extreme in intolerance.

Let us not conclude that some of the evils mentioned above belong only to Latin America. We find them in Protestant United States too, although we are conscious of them and trying to correct them. Many Roman Catholics of Latin America are severe critics of their ecclesiastical system and welcome the sympathetic, kind, loving Evangelical missionaries. "Our advice to those who would go merely to convert Roman Catholics to Protestantism, and who are uncharitable in their aggressiveness, would be that they should stay at home, for they do more harm than good . . . On the other hand, let us not say that conditions that exist in Latin America are no concern of ours . . . for among neighbors there is always a community of interests as well as a willingness to share with and help them."

Flashes From The Field

THE Field chosen for this time is *Mexico*, our nearest Latin American Neighbor.

Flash 1—Mexico is a land of beauty and vivid colors. It is shaped like a cornucopia which we may say is filled with good tropical fruits and vegetables. (*5)

Flash 2—The 758,258 sq. miles of Mexico make its area greater than that of Texas, Arizona, New Mexico, California and Oregon together. (*2)

Flash 3—The population of Mexico is about 19½ millions. Density, 24 people per sq. mile. (*1)

Flash 4—Politically, Mexico is divided into 28 states, a Federal District, and three territories. (*1) The capital is Mexico City, with population of 1½ millions.

Flash 5—The major commercial products are petroleum, gold, silver, lead, zinc, copper, henequen (fiber for making binder twine), coffee, bananas, chicle (for making chewing gum). (*1)

Flash 6—The first Protestants to enter Mexico were the chaplains accompanying the U. S. troops in 1846. (*3)

Flash 7—Mexico is outstanding for the way it has attacked the problem of educating the Indian. About twenty years ago there was started a campaign to educate the masses. By 1925 there were over 1000 rural schools; by 1931—13,210 schools. (*4)

Flash 8—Avila Comacho, the President of Mexico, is democratic, progressive, broadminded and liberal. One of his first acts as President, after taking office in 1940, was to declare he was a "believer." He considers the Indian to be Mexico's real treasure. He neither drinks nor smokes. (*1)

Flash 9—The Episcopal Church was established in Mexico not by foreign missionaries, but by a group of ex-Catholic priests in 1859 under the leadership of Manuel Aguilar, with the approval and support of the Indian president, Benito Juarez. Methodist, Congregational, Presbyterian, Baptist and Friends began in the Seventies and Eighties. (*1)

Flash 10—Statistics say that Mexico is a Christian country, that its population is largely Roman Catholic. But, in a total sense, it is neither the one nor the other. European Mexico is Roman Catholic, but Indian Mexico remains pagan of the prehispanic type. The cities are Roman Catholic in the dictionary sense of the term, but the countryside and mountains are not." (*1)

Flash 11—In 1939 there was held at Aguascalientes, the First Christian Youth Congress. They went from 20 states, representing 11 denominations, and were mostly young people in their twenties. Purpose—to organize all Evangelical young people's societies into a single federated body. One of their slogans is, "Mexico for Christ with the help of the Holy Spirit and the united effort of the Mexicans." (*1)

Flash 12—Evangelical women are organizing themselves into a national federation with 72 societies cooperating. They observe special days, such as World Fellowship Day and the World Day of Prayer. They hold

one-day institutes, publish an interdenominational magazine that finds its way into homes in every state, support home missions, etc. (*4)

(References: *1 — *Outlook Pamphlet on Mexico, by Rembao;*
*2—*Look at Latin America;*
*3—*atin American Backgrounds, by Hulbert;*
*4—*On This Foundation, by Rycroft;*
*5—*Fun and Festival by Wright*)

Program Suggestions

To Leader: Begin early. Secure desired materials (See list below). Adapt suggestions to suit needs.

Worship: Use suggested service, page 154.

Introduction to Study: Briefly discuss "Why Study Latin America"; Few facts about author & aim in writing *On This Foundation;* significance of name of Textbook . . . .

Quiz: Any type whets interest, if conducted briefly & with animation. Radio quiz programs suggest ways of adapting questions such as following, selected from a list of 100 Questions and Answers which may be obtained *free* from *Coordinator of Inter-American Affairs, Commerce Department Building, Washington, D. C.*

1. What is the third largest city in the Americas?
2. What 2 Universities in this hemisphere are older than Harvard?
3. Why do thousands owe their lives today to Dr. Carlos J. Finlay of Cuba?
4. What does the statue "Christ of the Andes" commemorate?
5. Going to San Francisco would you travel southeast or southwest thru the Panama Canal?
6. What motor highway will extend from Fairbanks, Alaska to Buenos Aires, Argentina?

(Answers: 1. Buenos Aires, Argentina; 2. University of Mexico, and University of San Marcos, Lima, Peru, both founded in 1551, 85 years before Harvard; 3. Discovered cause of yellow fever; 4. Peaceful settlement of border dispute between Argentina and Chile; 5. Southeast; 6. Pan-American Highway).

Roll Call of Pan-American Republics: (Pageant-like presentation to give brief acquaintance with all republics. Need following persons: *Latin America,* 6 for *Central America;* 10 for *South America;* 3 for *Island Republics; Mexico; United States; Bearer of Christian Flag.* 23 in all, but 20 of them (representing republics) may be selected from audience. Leader supplies brief two-or-three-sentence "speech" and flag for each republic. These 20 Latin Am. flags may be borrowed from civic organizations, bought, or made from colored materials or by crayoning white muslin and steam pressing to set colors. Sew flag-fashion to stick staffs. Sticks florists use to support plants are fine. Pictures of flags in dictionaries or write to *Pan American Union,* Washington, D. C. for pamphlet on flags.)

Leader: The 21 Republics of the Western Hemisphere have united to form the Pan-American Union. Come, Latin America, call the roll of your 20 republics that we may know the contribution each is making toward the welfare of all.

Latin America (enters) First, I shall call for my 6 Republics of Central America, beginning with the one farthest north. Guatemala!

Guatemala: (Carries flag) I am called the "Indian Republic" because of my large Indian populaion. My capital, Guatemala City, is the largest city in Central America. Presbyterian missionaries came in 1882, at the request of my President, and today one out of every 61 Guatemalans is an Evangelical Christian, the highest percentage in Central America.

Latin America: (continues calling, and each responds as called. Space prevents giving "speech" for each one, but not difficult to find several sentences about each) El Salvador, Honduras . . . completing Central America; then call 10 South American republics; the island republics of Cuba, Haiti, and Dominican Republic; Mexico. These 20 should group selves about Latin America.

United States: (enters, carrying flag. Shakes hands with Latin America, in good Latin American style, and gives few sentences about desire to work together as neighbors and brothers. (*Latin America and U. S.* sit on chairs at front, quite near each other).

Leader: The Roll Call of the Pan-American Union has been completed. One more flag—and may it be the symbol of allegiance for all. (Enter Christian Flag Bearer and stands behind *Latin America* and *U. S.*) Close by all singing to the tune of America:

"Now may the God above
Guard the dear lands we love,
Both North and South;
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest."

(Note: Fewer characters may be used by letting the 6 Central Am. Republics be represented by 1 person; the 10 South Am. Republics by 1; and the 3 island republics by 1—thus reducing to 7 the number required for this Roll Call demonstration).

Chapter I-III—On This Foundation: Discussion method good, *if* practically all have previously read, otherwise program review type better. This "review-method," which has proved helpful, should follow the Pan-American Roll Call without announcement. *Latin America, U. S.* and *Christian Flag Bearer* should remain seated after Pan-American representatives leave. From material in *Chapter I* build conversation (5 to 8 minutes) centering around the common destiny and the symphonic harmony needed . . . stressing the bonds symbolized in Christianity. *Chapter II —Voice of Geography* enters, carrying globe or map and gives in 4 or 5 minutes the high points of Chapter II.

Chapter III—Voice of History enters, carrying scroll, and briefly reports Chapter III. Close by having *Latin America* and *U. S.* stand and clasp hands while the Christian Flag Bearer offers prayer. All characters leave.

Spanish Song "Into My Heart"
(May be led by a student of Spanish)

"Ven a morar
Ven a morar,
A mi corazon, O Cristo
Ven sin tardar,
ven a quedar,
A mi corazon, O Cristo."

Flashes from Mexico: Flashes may be given by one person, or copied on little maps of Mexico and distributed for individuals to read. Note Mexico shaped like cornucopia. For the Next months "Flash suggestions" will be on South America and other republics, as an imaginary journey on the Pan-American Highway.

Christmas in Mexico and Latin America: Appropriate for Dec. Meeting. See *Fun and Festival*, pp. 8-12, or find in books on Mexico.

To give Atmosphere: Mexican curios, pictures, even refreshments, if you serve them. Tropical fruits, as bananas, buttered orange juice, cinnamon tea, coffee . . . . etc., would be fine as suggestive of recipes you may find. Why not make a pinata, and use it is Mexicans do. Many groups of all ages in study classes and parties have found it fun. Mexicans suspend earthen jar filled with fruit, candy and nuts. Armed with a stick each one runs past trying to break it. When contents fall to floor, all scramble for a share. May make fancy paper bag container instead of earthenware jar.

Invitation or Bulletin or Announcemen Poster: Pair of clasped hands, with words "What is the Destiny of the Americas?" State Time and Place of Meeting.

Study Materials: (See Literature Department for list, prices, etc.) Here are a few of the indispensables:

Books: *On This Foundation* by Rycroft; *Outlook Pamphlets* (One on Mexico is especially good); *Rim of the Caribbean* and *Traded Twins*, although Young People's books are fine for supplementary use;

Helps: *Discussion and Program Suggestions for Adults*—Carr & Taylor;

Maps: Buy from Lit. Dept.—25c; *National Geographic for Oct.*, 1942 has map of S. A. Secure from Travel Bureaus, Grace Steamship Line . . .

School of Missions: To reach more than are in missionary societies (Methods for conducting outlined in *Editorial, October Women's Missionary Magazine*, p. 96)

THE AMERICAS

From the Caribbean Cradle, within fifty years after Columbus discovered the Western Hemisphere, explorers ranged from northern Mexico down to Patagonia and the Strait. . . . Spain and Portugal were laying claim to new lands and planting their culture with their flags. The country to the north was only a mass with ill-defined outline. The cartographer of the seventeenth century decorated his map with vignettes of towns in Latin America and figures of the natives of Greenland, Virginia and Florida.

See page 130.

Toward A New Day In Latin America

By W. STANLEY RYCROFT, Ph.D., Committee on Co-operation in Latin America; Author of "On This Foundation."

AT no other period in history has there been such widespread interest in and desire to understand our Latin American neighbors as at present.

Although this is due in part to the shrinking of our present day world through increased communications and the tendency to abandon isolationism, no purpose is served in disguising the fact that it is accounted for by the sudden realization that this vast area comprising twenty countries is vital to our own security. The Latin American countries are very sparsely populated and cannot provide the manpower nor do they have the weapons for their own defense, while for some years they have been the hunting-ground for Nazi and Fascist agents seeking to win the Latin Americans to their way of thinking. These efforts continue and not without success in some quarters. We may be grateful, however, for the overwhelming support which the common people wish to give to the cause of democracy.

These circumstances, and a fresh discovery of the charm and attractiveness of the Latin Americans, together with an appreciation of the enriching contribution they can make to civilization, have given a new impulse to the study of the history, art, customs and language of the Latin American people. For a long time our government, our businessmen, our industrialists, and our investors have had dealings with Latin America, while we have been blissfully ignorant of the conditions that prevailed in these countries and the kind of people that lived there.

LATIN AMERICA NEEDS EVANGELICAL MISSIONS

When they come to the question of religion, however, some people are rather confused, while others are in doubt as to the validity of Protestant missions in what are commonly called Roman Catholic countries. Writers, as a rule, avoid all but a passing reference to the subject. One writer, however, herself a Roman Catholic, says that as long as we ignore the religious situation in discussing relations between North and South America we shall not get very far. Admittedly, it is a difficult subject. When a well-known author like John Gunther gave us the fruit of his observations on the religious situation in his "Inside Latin America," he was the object of violent criticism from Roman Catholic writers.

Many people in our Protestant churches across this country are soon to be studying Latin America and it is of the utmost importance that they face this question honestly, realistically, and in a Christian spirit. God forbid that we should seek to spread Christianity in anything but a Christian spirit! The English writer, John Middleton Murray, said recently that the survival of toleration is the crucial issue of this present conflict and that when the democracies claim they are fighting for liberty they are really fighting for the practice of toleration. We should be proud

of the fact that tolerance is one of the cornerstones of the true Protestant heritage. It is of the same family as liberty, freedom and democracy.

At the same time, one of the great paradoxes of our time has been that the very spread of democracy and the existence of democratic institutions have led to the suppression of freedom and democracy in some countries. Those who enjoyed freedom did not realize that others who did not believe in it could take it away from them. In the same way it is possible to be so tolerant that we are content to see toleration swept away before our eyes rather than be accused of being intolerant. This is a danger that threatens our Protestant church as well as our freedom.

EVANGELICAL MISSIONS ARE GOOD NEIGHBORS

We cannot separate freedom of religion from the other freedoms we are fighting for right now. Ask any Protestant in Spain today if you can separate the religious and the political issues. All but one or two Protestant churches in Spain have been closed down by the Fascist government of Franco. The Spanish Falange is one of the instruments for the spread of Nazi and Fascist ideologies and the undermining of democracy in Latin America. It is no secret that the Catholic Church is being used by the Falange for this purpose. A very subtle form of propaganda attempts to win the Latin American people back to Spanish culture and influence though it is really Nazi or Fascist-inspired all the time.

It is quite possible that the question of religious liberty may have to be fought all over again. The issue is certainly a vital one when we come to consider Protestant work in Latin America. Have Protestants a right to preach the gospel in Roman Catholic countries? Some Roman Catholic leaders in this country say they do not and are trying to persuade our government that Protestant work in Latin America imperils friendly relations between North and South America. But why should not Protestants be free to work in Latin America and why should not the almost two million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries like the United States or Great Britain? Louis Veuillot, a French Roman Catholic writer, gave the answer when he said, "When we are in a minority we ask for religious liberty in the name of your (the Protestant) principle. When we are in a majority we refuse it to you in the name of ours."

Let us examine the situation a little more closely. Any unbiased student of the history of the past few decades would arrive at the conclusion that the Protestant missionary work in Latin America had done more than any other agency to foster friendly relations between North and South America and had actually paved the way for the Good Neighbor Policy. Latin Americans saw this policy in action long before it was announced as such.

Then, to say that all Latin Americans are Roman Catholics is misleading. The seventeen million Indians who are outside the pale of civilization in Latin America today never really accepted Christianity. Their

religion is paganism with a thin veneer of Christianity in the form of ritual and symbols. Most of the students and many of the intelligentsia are outside the Church and large areas are not even reached by the Catholic Church. An outstanding Latin American, himself a Roman Catholic, recently told the writer that it was time this myth was exploded. It is by no means true that all Latin Americans are Catholics. The same person wondered how much longer people in this country would continue to consider the Latin American countries as Christian. This man is typical of many liberal Latin Americans who have left the Roman Catholic Church. One of their particular grievances against it is that it has mixed so much in politics throughout its history. He was not so much interested in the Protestant movement as such, but he knows, as do many liberal Latin Americans, that this movement with its ideas of freedom of conscience, its fundamental democratic spirit, its fight against social evils, its spread of literacy and social uplift for the masses, is the basis of the new democracy and the larger freedom.

A mission board secretary after a recent visit to the West Indies stated that the evangelicals in these islands are a hundred per cent in favor of democracy. This can be said to be true all over Latin America, for evangelicals have been nourished on the ideas of freedom as they have studied the Scriptures or listened to sermons preached on the Scriptures.

Thus as we consider our Protestant work in Latin America today we state quite frankly that conditions there justify it. We only regret the work has not been expanded as much as it should have been. It is not a mere controversy, but rather it is related to the larger issues of the present conflict for we are convinced that freedom of religion must be written into the peace when it comes. Let no one think that the object of Protestant work in Latin America is to combat the Catholic Church. It is positive in nature. The almost universal use of the word "evangelical" instead of Protestant indicates this. Fundamentally its object is to *witness* to the transforming power of Christ.

A DAY OF OPPORTUNITY

Latin America is moving into a new day. National life is developing fast. Economically and socially great strides are being made. There is an increasing demand being made for education and uplift of the masses.

It is a new day of opportunity. First and foremost we would put the opportunity for evangelism. Reports from the field show that there is an unprecedented opportunity for the preaching of the Gospel in churches, through literature (tracts, pamphlets, books), and over the radio. In view of the great needs, the number of trained workers, both national and missionary, as well as the different types of literature are all inadequate at the present time. There is also urgent need for missionary workers with special skills, such as social workers, agriculturalists, rural workers, literature agents, religious education specialists, doctors, nurses and teachers. The opportunities for expansion in a country like Brazil with its moving frontier and Far West,

in Colombia with its more liberal attitude toward Protestant work, are truly great, while from other countries come repeated appeals for help.

It is a new day for moral and social responsibility. United States investments in Latin America are about twenty times as large as they were forty years ago. Unfortunately, these have not always brought benefit and blessing to Latin America. In many cases they have tended to perpetuate the serfdom and bondage which is a legacy from Spanish colonial times. We have a moral responsibility to counteract some of these material influences by spiritual forces, for only thus can friendly relations and a spirit of solidarity be built up in the western hemisphere.

It is a new day because Latin America is at a formative, foundation-laying period of its history and needs a vital faith by which to live and a Gospel that will remake the social and moral fabric of its life. Other ideologies and philosophies are making a bid for the soul of Latin America. The Church which had a monopoly for nearly four hundred years somehow lost its grip on the heart and mind of the people and they are turning to other cults.

Let no one be confused or discouraged with regard to the place of Protestantism in Latin America. There is a great unfinished task which it alone can accomplish. The Protestant church must see to it that the best spiritual influences be brought to bear upon the problems confronting the Latin American peoples so that they may emerge into a new day of light, abundance of life and opportunity for her sons and fruitful service to mankind.

"GOOD NEIGHBORS"

A fellowship in Christ, a community in which Christ is believed upon loved and obeyed, in which Christlikeness is the standard of all relationships, that and that only is the true universal fellowship and only that fellowship has a future. . . . Those who have experienced fellowship with God in Christ cannot but desire that fellowship to be co-extensive with the whole human family. They feel themselves impelled to be witnesses to the imperious demands of the Christian faith and the transforming character of the Christian experience in every land.

We who have this supreme interest disavow any other imperialism (in Latin America) than that of the love of Christ; we disclaim all faith in the purity and permanence of any fellowship that is not grounded in the reality of Christ; and we discountenance every effort to influence others that is not consonant with the spirit of Christ. We believe that such a fellowship will contribute as nothing else can to the welfare of this and the other America.

John A. Mackay in *That Other America.*

A Visit To South America

By FRED C. MacMILLAN

WHEN I graduated from college and was taking up my railroad work I made a number of trips to New York City with the Vice President of the Railroad. In making the trips with this man I had the privilege of being with him in making calls on very prominent financial men of New York, Russell Sage, George Gould, O. D. Ashley and a number of others, and out of these visits grew connections in New York City among the business men that have lasted all of these years.

I was a member of a prayer group headed by Mr. George Innes that met every year at Wernersville, Pennsylvania, Christian business men from all over the country coming together the first week-end in May, having no set program, just coming together for fellowship and prayer, and we always invited some guests. Among these guests was Dr. Robert E. Speer of the Presbyterian Board of Foreign Missions. I had many walks and talks with Dr. Speer, and on one of these visits he asked me to make a trip to South America to visit the Presbyterian missions and attend a missionary conference in Montevideo, Uruguay, and I told him I would be glad to go with him and carry his bags. It was a great privilege to make the trip with him for in every place we visited he was met by the American Consuls, American business men, the Governors of the countries and missionaries, and out of this trip I have made connections so that I have contacts now in every country in South America.

The trip from New York to Rio de Janeiro by boat is a wonderful trip, and on the boat we had the privilege of meeting men of South America, both those who had gone from our country to live there and those who had been born there, the native people. It was my privilege to invite every man, woman and child, Christian and non-Christian, to hear Dr. Speer speak at the Sabbath day services on the boat. His subject always was "Christ" and his speaking had a wonderful effect on the passengers of the boat.

We arrived at the Rio harbor, which is considered the most beautiful harbor in all the world, and it was a great privilege to see Rio, beautiful in parts and not so beautiful in other parts.

INTERIOR BRAZIL

A trip several hundred miles into the interior of Brazil to visit a missionary, whose folks I had met in South Carolina at a laymen's meeting, will long be remembered. In talking to the family about my trip to our mission fields, they at once said that I would be going to Brazil sometime and I should go and see their daughter. Of course I said I would, but I did not know what I was saying because when I reached Rio and found out the distance, and what the trip into the interior meant, I was told by Dr. Speer and others that it was impossible and that I should not go. But I was determined and I worked around and employed a doctor to make the trip with me and

show me the way. It was certainly worth while to see the work this missionary girl was doing. I saw in her girls' school what had been apparently nothing, transformed into beautiful lives. These transformed lives are a testimony of what God can do that no one can refute. If every church had ten or twelve lives changed from sin to beautiful Christians, we would have more living churches.

Another memory of this visit, as I look back, is the night school that I was able to help. This night school was started merely to teach the very poorest class of women, who slaved all day as servants and who could not read or write, about Christ. There was great love and appreciation by the women of the school. In their simple prayers they have always remembered me. They would tell their teachers to let me know they are doing this so I have always felt it was worth while to make this trip to have the prayers of these women.

BEAUTIFUL SCENES

At Montevideo, which is a beautiful city on the ocean, we met missionaries from all over South America. When I went to South America I resolved I would do nothing as we do not have any missionary work in South America, but it was not long until I was called into prayer meetings and prayer groups, and out of these prayer groups have come friendships that have lasted all these years, and out of these meetings my name has been in the prayer cycles printed in Spanish in all South America. This was another something worth while to me.

Buenos Aires is a wonderful city and much great missionary work is being done by all the churches. I think Argentina and Chile are the outstanding business countries, Argentina for agriculture and stock raising and Chile for mining.

The trip from Buenos Aires to Mendoza, foothill of the Andes Mountains, is similar to the trip from Chicago to Denver, Colorado, the foothill of the Rocky Mountains. This is true so far as the land and sky are concerned, but lacking in towns and cities and churches and homes, because thousands of acres are owned by individual men and there is no development whatever. The trip over the Andes into Chile, past the statue of Christ, that stands 13,780 feet, year in and year out, is a most wonderful experience. The British-owned railroad has built a splendid hotel near the statue, a most comfortable and pleasant place to stay excepting for the high altitude. In the presence of this statue one has a peculiar feeling. Up there on the highest peak, looking in all directions, there is something that comes over one that makes heaven real.

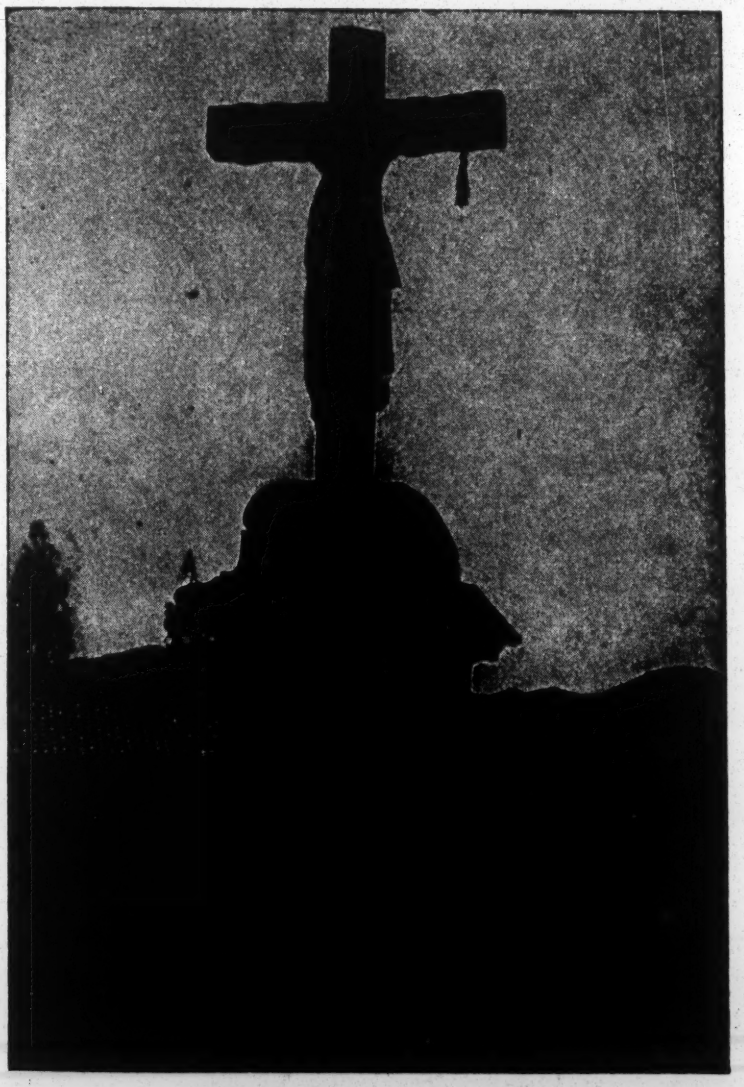
THE TWO HARDEST FIELDS

From a religious standpoint, and thinking back over the mission work that I saw, I think Bolivia and Peru are the two hardest spots in South America. I remember, when visiting our own mission stations, that I had a feeling that the Sudan was the most hopeless and impossible missionary work that we had. But after I came home, I found myself praying more earnestly for the Sudan. Now we learn of the great work that has been accomplished. I think that the reason such great work is being done in

the Sudan is because of the difficulty of the work and the missionaries may have to pray harder and more earnestly and more often than our missionaries in the other fields. Thus it seemed to me in South America, Bolivia and Peru were the hardest places for mission work and yet it was there that great work was being done.

In La Paz, capital of Bolivia, I remember so well the great work that was being done in a boys' and girls' school, 900 sudents in all, boys at one far end of the compound and the girls' home in the other direction on the far end, with the school in the middle. This work was being carried on by a little red-haired, freckle-faced girl, who would not weigh more than 90 pounds, if that much. Oh, what an executive person she was! I studied and watched her in her work and in taking care of us in our visiting, and then was with her in her prayer room and I felt the power she had in prayer, and saw the lives that were being transformed. The memory of her work keeps following me day by day.

When we left La Paz to go over to Cuzco we had to travel across Lake Titicaca, over 17,000 feet elevation, the highest body of navigable water



Wayside Shrine, Cuzco, Peru.

in the world. There was a man on the boat who lived out of La Paz, head of a big tin mining company. He was from Brooklyn, New York, and in visiting with him I learned his father and mother were devout Christians in the Lutheran Church. He had no connection with the church himself. He had a wife and five beautiful children. In the conversation with him I told him about this wonderful girl running this big school. Afterwards I learned he took his wife and children and they went to the school and he told me that his wife and children were going to be connected with this work.

Cuzco, a city of ancient South American history, is a city of seven or eight cathedrals, beautiful and large enough to be on Fifth Avenue, New York. But how terrible our accommodations were at the hotel! The hotel keeper was kind and wanted to make us comfortable, but the sheep and goats and cows on the ground floor and our kitchen just above were almost too much for me. One day as I was coming out of the hotel, where we were for ten days or more, I met a man from New York. He was there on business for some New York firm, and I asked him if I could find just one bright spot in Peru. He asked me if I had been down to see the Scotch lassies, and I told him I didn't know where they were, so he directed me. That afternoon I went down to the mission, which is about a mile out of the City, and after hammering on the outer gate, I was finally admitted. I found a man and his wife, Mr. and Mrs. Fleming, and their five children, and six Scotch lassies in the home, missionaries from the Scotch Presbyterian Church. I visited with these new friends and as I was leaving, they invited me to come to dinner, or supper, at 5:30 the next evening and I was glad to. Each one had prepared a dish and it was a fine meal. After the supper was over, they said they always had family worship together and they gave me the Bible and asked me to read. It was the Bible with the Rouse version of the Psalms in the back of the Book, just like that used by our old Covenanter Church. One of the girls took a tuning fork to get the pitch, and how they could sing! After we had our songs and I had read a chapter in the Bible, we knelt in prayer and as I heard those lassies pray I knew why they were in Cuzco, far, far away from Scotland. We were together every day. They came to our hotel for meals in the evening and seemed to enjoy it. As I visited with them and learned the great work that was going on, I could not help but see what God can do in Peru.

TIES THAT BIND

One great need in mission work in South America is hospitals. As I remember, I visited only two hospitals worthy of the name; one was located in the big copper company mines and the other was the Presbyterian-Methodist joint hospital. This mission hospital had a name all over South America, and the head mission man and his wife happened to be distant cousins of mine from Morning Sun, Ohio.

I was greatly impressed with the character of our Consuls and Government representatives in South America, with the character of the

men representing the big corporations, and the quality of the missionaries of all denominations. Just like all of our missionaries, they come from the very best families in our country. We have interest in a number of former United Presbyterians, too, that I remember most distinctly, Miss Margaret Carnahan, Evelyn Douglas and her husband, Mr. Harper. Mrs. Harper is a daughter of Dr. and Mrs. A. C. Douglas of Jetmore, Kansas.

I was also greatly impressed with the fact that several of the missionaries remarked that they got their first taste for being a missionary from reading Miss Emma Dean Anderson's letters to children in our *Youth's Evangelist.* What I found there to be true of these articles of Emma Dean Anderson I also found when we went around the world. So many said it was Emma Dean Anderson's letters in the *Youth's Evangelist* that caused them to be missionaries. What a great tribute to this wonderful woman! It is evidence of what a person sixteen years of age can do. She got on her knees and gave her life 100 per cent to Christ, promising to obey Him every day of her life. Then she carried on for sixty years without ever stopping. It goes to show what a life wholly given to God will accomplish.

DIFFERING CONCEPTIONS OF CHRIST

Without entering into the question as to whether there is at present a clearly defined North American Christ, it is true that Anglo-Saxon Protestantism of the present day, when it has not tried to find its all in the historical Jesus, has emphasized the risen Christ, who is light and power. . . . .

Spanish Catholicism, has emphasized exclusively the crucified Christ; as a rule, a Christ whose existence ended when He closed His eyes in death. Yet Spanish Catholicism, like all Roman Catholicism has been gloriously and consistently aware that something of cosmic importance happened when Jesus died on Golgotha.

These extreme emphases are both partial. In consequence, Spanish and Latin American Catholicism have lost in ethical power; North American Protestantism *is loosing in religious depth. The latter tends to reduce Christianity to the soul and inspirer of a scheme of ideals, making it the inner side of culture* (Italics ours). Both extremes are transcended in the Pauline revelation of Christ the crucified, the Crucified One who has become the Risen One, the Risen One, who never never ceases to be the Crucified One. To believe upon Christ crucified as the ultimate revelation of the love of God is to die with Him to sin and rise with Him to righteousness. To experience the power of Christ is to be strengthened by Him to bear one's personal cross and to share the "followship of His sufferings."

The ultimate reality in the world of the spirit is the energizing, agonizing presence in a human life of the risen Crucified One. *A man is a Christian if that Christ is in him.*

John A. Mackay* in *That Other America.

Suggested Devotional Service

For Program—Study on "On This Foundation—THE EVANGELICAL WITNESS IN LATIN AMERICA."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1942; LIGHTS IN THE BIBLE.

December: The Light of a Star—Matt. 2:2.

(*On the front wall, at the center of a square of wire screening, hang a large cardboard star which has been covered with silver paper or painted with aluminum. On a table beneath, place a light so that its rays shine on the star. Use evergreens to screen this light from the audience. Have all other lights dimmed. During the program, have each member place a small evergreen branch in the wire screening around the star, as she gives her tribute promise.*)

Opening Song: Bible Songs Hymnal No. 187.

Leader: Isa. 9:2, 6.

Poem:

"Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas,
Star and angels gave the sign."

Song: B.S.H. No. 190.

Prayer: "Light of those who sit in darkness, Day-star of our peace and hope, shine with pure light upon our grateful hearts this Christmas season. In faith and love we come to worship with the shepherds at Thy feet. We bless Thee that the glory of Thy presence has transformed the earth and filled its desolate hills with song, and put a thought of Thee in every ministry of loving gifts, and made the glory of heaven appear in common paths of life. Grant that our eyes may see the coming of Thy peace to men, and make us sharers of the everlasting kingdom of our God. Amen."

Scripture Reading: Matt. 2:1-11.

Poem:

"The wise men from the East adored
The infant Jesus as their Lord,
Brought gifts to Him their King.
Jesus, grant us Thy light, that we
The way may find and unto Thee
Our hearts, our all, a tribute bring."

Solo: B.S.H. No. 184.

Poem:

"Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

"Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

"When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord Himself we worship,
Bringing gold to Bethlehem.

"Christians, lo, the star appeareth
Leading still the ancient way;
Christians, onward with your treasure;
It is still Messiah's day."

Tribute Promises: (Ask each member to promise something for the coming year: such as, more time in prayer, more time in service, aid to the Junior Society or Sabbath School, etc.)

Leader: Isa. 60:1-4, 11-13.

Prayer for Latin America: (See also 1, 12, 13 Days in Prayer Cycle.)

Poem: (Use "Special Starlight" by Carl Sandburg.)

Closing Thought:

"The wondrous love and light,
The fulness and the glory,
The meaning and the might,
Of all the Christmas story,
May Christ Himself unfold to you today,
And bid you go rejoicing on your way."

Preparation For Battle

Second Quiet Hour Talk At W.G.M.S. Convention

By MRS. DON P. MONTGOMERY

IN our last quiet hour period we, as Christian Women, laid down our arms of resistance against the workings of the Holy Spirit in our lives and enlisted as Ambassadors in the service of our Master, and now let us consider the training necessary for that service.

It would be folly to send unseasoned and untrained men into battle and it is just as foolish for us to fight the good fight of faith alone or to try to win a lost world to Christ until we are trained or endued with power from on high.

In Ephesians, the sixth chapter, the uniform of the Christian soldier is described. We are to put on God's armour; girt our loins with truth, wear the breastplate of righteousness, have our feet shod with the gospel of peace, take the shield of faith, the helmet of salvation and the sword of the Spirit, and thus arrayed, we are to pray always with all prayer and supplication in the Spirit. Some one has said, "The Army of God advances only as it advances on its knees," so for a time let us consider prayer as a preparation for service.

Prayer is a natural impulse in man. It is a practice like breathing or eating and men engage in it because they are human.

Solomon's prayer offered at the dedication of the temple took for granted that any stranger coming from anywhere on earth is likely to be a praying man, when he said, "Hear thou from heaven, and do according to all that the foreigner calleth to thee for; that all the peoples of the earth may know thy name and fear thee as doth thy people Israel." Prayer is everywhere.

Is there capacity in the soul of man for prayer today or is this instinct dead? Some greatly discredit war-time prayer. They feel the absurdity of praying on opposite sides of battle; of making God a tribal leader in heaven to give victory as Zeus and Apollo used to do to their favorites. Even though there are narrow, bitter and irrational elements that enter into war-time prayer, yet we must not be blind to this—whenever in national life a time of great stress comes, men however skeptical, feel the urge to pray.

How natural then is Hezekiah's prayer in the temple as he prayed to be saved from the hand of Sennacherib, "Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

We are learning in these days that there is something greater than force —with an eye to pity and an arm to save. We are realizing that instinct is mightier than logic and so we pray. Always a crisis shakes loose the tendency to pray.

Three sailor lads, one a Youngstown boy, whose ship was bombed at sea sailed for 39 days in a life boat before they were rescued. When asked how they spent their time they

answered, "We prayed, even though none of us had been praying men." Listen to the psalmist's description of a storm at sea, in the 107th Psalm, "They that go down to the sea in ships; these see the works of the Lord; and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifted up the waves thereof. They mount up to the heavens; they go down again to the depths; their soul is melted because of trouble. They reel too and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

This instinctive turning of the heart to a power not our own is felt not alone in a crisis, but in the presence of great responsibility. Despite Solomon's shallowness of life there was a time when he felt the new responsibility of kingship and impulsively called on God, "And now, O Lord my God, thou has made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" As a companion piece with this cry of Solomon hear Lincoln's revealing words, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

Yes *responsibility* should bring us to our knees, but there is yet another impulse for prayer in Daniel 6:10: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees, three times a day and prayed. and gave thanks before his God, as he did aforetime."

Daniel's cry was not an impulsive cry of need, wrung from him by a sudden crisis or by overwhelming responsibilities. Daniel had done with prayer what all wise peple do with the impulse to eat. They recognize eating as a normal need to be met regularly. So Daniel prayed three times a day. How many of us leave the instinct of prayer dormant until a crisis calls it into activity? Perhaps God may answer such prayers as He answered the children of Israel after they had worshiped other gods: "Cry unto the gods whom ye have chosen; let them deliver you in the time of your distress."

As women in God's great Army we need daily training in prayer. Dr. Robert Lee of Memphis, Tennessee, says "We sing, "Onward Christian Soldiers," but whoever heard of a soldier 'sleeping in' on wet and dark mornings, thus missing his drill work." We must be regular in our drill work of prayer.

Surely the need of the world today makes us feel the poverty of our own lives. "I have nothing to set before him," was the cry of the man in the parable when one came asking bread. That could be the cry of all of us; by parents who feel our insufficiency in meeting the needs of our children, by ministers, teachers, doctors; all who deal intimately with human lives. Many of us do not see how empty our cupboards are until

a friend comes in need. Then our ill-equipped spirits and barren lives shame us. We, the women of the United Presbyterian Church, are a part of God's great Army. We are encamped here in Akron for a few days to better equip ourselves for service. Surely one of the best ways is to wait on Him in prayer. In the book of Isaiah there is a striking passage which represents God as wondering that there were no intercessors. In view of the fact that we know the power of God and the needs of humanity, why must God wonder at the lack of intercessors? Perhaps when the record of our lives is read it will be found that the most lasting work was not the public work for which we were commended and over which we felt a degree of complacency but rather our work of intercessory prayer. Hudson Taylor, a high ranking soldier of the cross of Christ, died in 1905. Go back forty years. He was taking his stand in China. Go back twelve years. He is twenty-one and is giving himself to missionary service. Go back six years and we find him unconverted. In his Mother's diary for that day we read, "This afternoon all other things shall be set aside. This thing only will I do. I will pray for my boy's conversion."

Is it right that some should go unblessed because we fail to pray? God wants us to co-operate with him for the salvation of the world. Surely the circumstances in which we find ourselves present the greatest challenge for prayer the world has ever known. A world is at war and civilization is marred by injustice, hatred, bloodshed, and race prejudice. Prohibitory laws, the outstanding manifestation of America's idealism are thrown on the scrap heap. Churches are tainted with worldliness. Millions of children are outside the influence of any church. Only twenty-five per cent of those who call themselves Christian avail themselves of the appointed means of grace. In the words of Margaret Sangster:

"When hate is surging through the world,
And famine walks with bitterness—
When echoes sound from every side,
Of fear and horror and distress,
When death is lurking on the sea,
And death is sweeping from the air,
Then it is time for all of us
To bow our heads and hearts in prayer.

"While hate is surging through the world,
While armies rise and armies fall,
While soldiers heed the call to arms,
Then—we must heed another call!
While death is sailing on the sea
And death comes swooping from the air,
We must unite—yes, all of us. . . .
And bow our heads and hearts in prayer."

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

OUR MISSIONARIES MINISTER TO A REFUGEE CAMP IN NORTH INDIA

By STUART BERGSMA, M.D.

A camp for the refugee Kazaks, who fled from Russian Turkestan some six months ago, has been established about eight miles from Taxila in the North West Frontier Province on a small river. The condition of these people is heart-breaking. They were brought as far as Taxila by one set of lorries; they lay all along the road waiting for other lorries to take them further. Of the 1,000 who have arrived thus far perhaps 100 are really sound, a few more hundred more or less ill, and perhaps 500 really sick. Few have escaped scurvy, and many have bloody, spongy gums, hemorrhagic spots beneath the skin, and dropsical swelling of the whole body. Many are entirely unable to leave their tents of hides and rags pitched amid the rocks. They have lived on an inadequate diet of *dal* for months, with no green foods or fruits. Our group has been to the camp twice, putting in about seven hours total, on dressings and dispensing medicines as fast as we could work but the problem is barely touched.

Later our staff paid another visit to the Kazaks. Their condition has improved very much. They look healthier and happier in their ramshackle tents upon the rocky hillsides. I was informed by one of the leading Kazaks that 210 had died so far in the month since arriving at this place. The passing of the seriously afflicted with scurvy leaves a healthier residue, and the Government is really doing a very fine work. About a *maund* of limes arrives every day. The people drink the lime juice eagerly, but spurn the tomatoes, which are even better for them as compared with limes—not lemons. They have never eaten tomatoes and so are suspicious of them, as were our forefathers of the "love apples" a generation ago. There are still many sick, but not as before. We did perhaps 200 treatments and distributed some more gospels in Kashgar-Turkestan. Quite a few can read, and they take gospels willingly. — From *Sialkot Mission News Notes.*

BIBLE SCHOOLS IN RAWALPINDI

By MISS MARIAN T. PETERSON

Pindi has had, and is having a busy month. First there was the Saddar congregation Bible School in Lal Kurti the first three days of May. Dr. and Mrs. Milne came to help us and they surely were two pillars of strength. The first day it looked as if we were going to have a slim crowd, but before the class time was over, the numbers had tripled or quadrupled. By the second day, we had 200 in the first session and about 800 in the night session. A dust storm and threatening rain did their best to break up the third day's school, but while, no doubt, the attendance was less than it might have been otherwise, the Garrison Prayer Room was well filled and we had a fine time. In the "Say-so" meeting afterwards the sentiment seemed to be general that we're going to work for a larger and longer school next year.

The Bible Training School is thriving this summer, thriving on congregational Bible Schools, and thriving on dramas as well as on the regular daily work. We were pretty proud of the way they helped out on the

former, and we hope to be as proud of the latter. The Young Women's Society here is presenting "Claudia" with its setting in the days of Nero, on the 23rd, and if it isn't a success, it won't be because Miss Hakim Khan and the girls haven't put in hours of labor. It is to be given before a Christian audience only, and the proceeds are to help on the final payment for the land site on which we have been paying rent for so many years in the Saddar congregation.

The B. T. S. has a most loyal supporter in the Pasrur school. This summer they have sent us three new regular students, besides their district Bible woman for the summer term. Out of our present ten students, seven are now former Pasrur girls.

From *Sialkot Mission News Notes.*

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

"REFUGEE" EXPERIENCES

Excerpts from a letter by Ewing and Annette Bailey sent to friends.

We went to Alexandria in June expecting to spend our usual summer there, but it was not to be. The fall of Tobruk and the retreat of the British army stimulated the American Consul to renewed insistence upon the travel of women and children from Egypt. Since the Bailey boys were the only children left in the Mission after Mr. McGill had joined the American Military Mission, it was urged that we travel with the party of young women going to the Sudan.

After making hasty preparations we proceeded to Luxor where we found that our permits to leave Egypt and to enter the Sudan were ready, and tickets bought for us. We had hoped to travel on the boat leaving Aswan Wednesday, going by train from Luxor. When we got to Shellal we found that our tickets did not give us space on the boat, no reservations had been made, and the boat was full!

Finally the regular steamer sailed away leaving us still on the landing barge and all of our luggage on the bank above. Then the Sudan R.R. agent was able to give us his undivided attention. As a result of numerous messages sent earlier in the day he reported that we could travel on a smaller steamer due to leave that evening with two barges of aviation gasoline for Wadi Halfa, if we would promise not to smoke and would sign a statement relieving the company from any blame should the stuff blow up! All of this we were quite glad to do, so they put on food, ice, stewards, etc., to care for us on the trip to Wadi Halfi. We were a party of 40, counting three children, and there were 32 beds on the boat. However, it was possible to manage them so that everyone had a room in which to dress and by using the camp cots and bedding included in our baggage, all had places to sleep. Out on deck was nicer than inside, and since it was only our own party all went well.

The last morning we had a lovely view, in passing, of the famous temple at Abu Simbel carved by Rameses II from the solid rock. That evening we landed at Wadi Halfa, where the boat trip ends and the railway trip begins. Here we were given a single coach, partly first class and partly second class, to be hooked onto a freight train due out that night. There was enough space that we could have sat down, but only a few could have had any sleep. Protest was rewarded by the offer of a small freight car to be used as a baggage car. The two men who were looking after the baggage put the large pieces in the freight car and left the small ones with us in the coach. As a result several people had no toilet ar-

ticles whatsoever and no changes of raiment!

The crowd of us went out to the R.R. Hotel for supper. A telephone query as to their ability to handle the crowd ran something like this:

"Can you provide dinner for a party of travelers this evening?"

Desk clerk: "Oh, yes, come along. How many are there?"

"Forty."

"Well, just a minute till I call the manager."

"Can you provide a party of travelers this evening with dinner?"

Manager: "Oh, yes! Glad to. How many are there?"

"Forty."

"Just a minute till I talk to the cook."

After a few minutes word came, "Yes, the cook says he can care for you."

As we entered the hotel we walked in upon a crowd of British officers and officials who were more than a little surprised by the crowd of rather untidy refugees. One of them was heard to say, "We have been looking for a German invasion but here we are with an American invasion we did not expect."

One of them, an official of the Sudan R.R., when he realized the size of the crowd, hunted up another car, a second class one which he added to the train for us. That made it possible for all of us to sleep some. Finally about 10 at night on Friday, July 3, we got away. Sabbath mornning, July 5, we learned that Dr. Shields in our Sudan mission had had to assure the government that these missionaries desiring to enter the country would be cared for by the American Mission and would not take up space in hotels or pensions. Otherwise we would not have been allowed to enter. It turned out to be quite a task for there were 75 of us from the mission in Egypt and the American University by the time it was over.

After a few days the news from Egypt was better but still not very good. Not much to indicate that we would be able to go back to our jobs at the time for the opening of school. The prospect of sitting in Khartum waiting for something to happen was not too good and the chance of normal or even any school for the boys seemed very remote. All of that seemed to add up to a trip home and a furlough this year. We decided, therefore, to come home. Having made that decision there was little left but to fly since there were no boats available from Egypt and a boat from West Africa seemed both dangerous and uncertain. And fly we did from Khartum, the Egyptian Sudan, to Miami, Florida, U.S.A.

THE WAY WE "REFUGEES" LIVE

Excerpts from a personal letter from Miss Frances Patton.

You have heard of our exodus. Here we are in Khartum North, The Sudan. When I left Mansura I was expecting to return after the Bible Women's Conference and the meeting of Association, but there was no time to return. I am badly off for clothes. I am taking up sewing here.

Our people are cared for in various places; some are over in Omdurman, some in Khartum proper; some have gone to Wad Medani; those who have gone there have been having some experiences. Miss Rena (Hogg) has been going out visiting in the homes of the women in that city.

We are living a rather primitive life. About forty-five of us are on the compound of the Girls' School. Twenty are in the main building. Their bedrooms are portioned off and each person has her little space for her belongings and all sleep on the roof. We have six in our cottage. Our cook is very interesting and we are always charmed by the fifty or more little braids dangling down from her head.

When we left Egypt the churches were holding prayer services. We

are praying, and we know you are praying, that we may soon be able to go back to our work.

"HOMING" MISSIONARIES

It is good news indeed that is coming from Egypt. Several of the missionaries have returned and the others will be following. Miss Criswell, in a letter dated September 24 and received in Monmouth, Illinois, October 5, tells of her return and of the plans for the opening of Pressly Memorial Institute. The Khayatt School feels quite stricken since Miss Glass has come to the United States, but the school will be opened, or was opened the last week of September. Miss Liggitt and Miss Ward were arriving in Assiut September 18.

Miss Edna Sherriff is to be in P. M.I again this year. The lack of short term missionaries is putting a heavy burden upon the permanent missionaries, but more and more Egyptian and Syrian teachers are being found who can take over some of the English teaching in the lower grades.

With great rejoicing was Helen Brownlee, R.N., welcomed back to Assiut Hospital, which has been without an American nurse for some weeks.

News From The Rainbow Empire

RETURNING FRIENDS

It is encouraging to see some of our friends coming back. There is permission for the Bevans of the British and Foreign Bible Society to return. They are in Southern Rhodesia at the moment, but hope to be released for service here soon. They are fine people. When the Italians came in the first thing they did was to send Mr. Bevan, being English, away. They allowed Mrs. Bevan to remain (whether she is a Dane, we do not know) and she did all the work of her husband until an Italian was sent to take charge.

There is permission to have Dr. and Mrs. Soderstrom of the Swedish Mission come back. The Soderstroms were located in Nekempti in the old days. That is where the Emperor's daughter, the Princess Tshai, went to live after she was married. One wonders if she would not have had a better chance of recovery had the good Dr. Soderstrom been there to care for her. The death of the Princess came as a great shock to the whole country and of course to her parents. We are all saddened because hers was a most promising life. It seemed she had many years of real helpfulness to her country ahead of her. She was a good Christian girl, beloved by everybody.

It will be a great day when we can welcome our own missionaries back again. We are all most grateful to all of you for prayers and we want you to continue to pray that we may have more zeal in serving the people of Ethiopia. More people can read now than formerly and that means more opportunity for passing on the printed Word. There is not as yet much literature and that opens up a big field. The Bible Church Missionary Society has been getting out some books and pamphlets and they are being received with great interest. Is it not a wonderful opportunity to stimulate the peeple to real enthusiasm for the right kind of reading matter and especially for the reading of the Bible?

(*Mrs. A. W.*) *Nessie Pollock*

THE SCHOOL BELL RINGS AGAIN IN ADDIS ABABA

Mrs. Pollock and I plan to move to the school building as soon as we can gather some housekeeping equipment. It has not been easy to make two trips a day through the rain each

(Continued on page 176)

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

DO NOT "LOSE HEART"

In recent weeks a Missionary Institute was held in Canada, where leaders from the United States and Canada and missionaries from many lands presented the missionary program of the church. In The Presbyterian Record a full report is given and several "Conclusions" added. These are all so pertinent that we present them in part on this page. It is a heartening report.

"To enumerate all the reasons why we believe in Missions is not needed here; the great thing is that we be thoroughly convinced, and can speak with such knowledge and conviction as to set other people on fire. . . . We Christians must be convinced that the religion of Christ is the only religion that can build up a healthy order of society. The root cause of all the world's trouble and sin is the human heart and nothing can cleanse it but the grace of God, the God revealed in Jesus Christ. This missionary conference helped us get some essential things more deeply embedded in our minds.

"We can tell people not to lose heart when they think of Missions. There is abundant hope in the future. The Christian people throughout Europe have shown remarkable staying power. Norway is an example. The Germans have tried to dominate that country through a Quisling government, and to put the church under the government, but the church and its leaders have defeated that action and their total record is a bright page in recent Christian history. Holland is another illustration. Amid enemy occupation and great suffering, the Church has shown remarkable courage, with strong assertion from Dutch pulpits of the foundation principles of the Gospel by which Christians must be governed. The war is only emphasizing the significance of Christianity for the life of China, and the Chinese Christians, as the Conference missionaries assured us, have an influence far beyond what their numbers would lead us to expect. The Christian churches in different lands have sent gifts of money to their persecuted fellow Christians in other lands. The Church grows stronger as it is attacked and ever and anon new forces make trial of her strength, but she weathers the storm and comes forth renovated and enlarged.

"I gathered from this conference (and it is a minister who is writing) that the minister is the crux of the whole missionary problem. If he is indifferent, the missionary temperature will remain low and the budget will always be an embarrassing and discouraging problem in the local church. We ministers run a constant risk of being so absorbed in the duties of our own congregation, that the Church at large, with its appeals for help almost vanishes from our horizon. We ministers are ministers of the whole Church of Christ. Some one at the conference gave this as an illustration—'Your parish is like the seen part of an iceberg. The part that gives it stability and balance, and indeed visibility, is the greater part, the unseen part.'

"I express here my own conviction that the minister must lead the way, and saturate all his thinking and planning and working with a missionary viewpoint and enthusiasm, and if he does, the whole membership

will be influenced more or less, the fire will spread, and Christian missions take on new meaning. The desperate appeals for special collections will not be necessary. High pressure methods will vanish in favor of Christian giving that is systematic, and generous to the point of sacrifice.

"I found a general agreement that *our strategy should take in all our members,* and refuse to be satisfied with a certain few. A definite effort should be made to increase membership and earnestness in our missionary organizations, and to cultivate as never before the possibilities of our boys and girls.

"A display of recent missionary literature at the conference made fruitful reading every day. Many with whom I discussed it believe that a missionary table in our churches, wisely selected, kept up to date, attractively arranged and in charge of some enthusiast, would become an institution and help our schemes for Missionary Education. Some have resolved to try it.

"I returned from this meeting thankful for happy and profitable hours, praying that God would send a flame of fire throughout our churches, to burn up our religious apathy, and give us ministers and people, a new breath of His Spirit that the Church, alive and on fire may be a life-giver to the world."

DR. L. M. HENRY
MRS. H. S. NESBIT

The names of two of our retired missionaries are deleted from the roll of the Board of Foreign Missions—Dr. L. M. Henry, of Egypt and Mrs. H. S. Nesbit of India.

For some months Mrs. Nesbit had been an invalid. I saw her in a hospital in Boston in the Spring. We talked about the happy visit I had had in their home in India. Though she looked very frail her spirit was joyous, her face was shining; she was singing the praises of so many kind friends, of the wonderful attention given to her by the physicians and nurses, she was regretting her absence from the Presbyterial Convention; her intense love and concern for the Missionary work filled her mind. It is a beautiful memory.

Dr. Henry was a dear family friend. His long life of nearly ninety years was interwoven with the Mission in Egypt. It was through his labors and prayers and personal gifts that Assiut Hospital was built and it stands as a monument to this great and good man. Dr. Henry was a physician and a good one, but above all he was a winner of souls. He told men and women of the Great Physician; he prayed with them and for them; he prayed as few men know how to pray. His life was a benediction to all whom he touched.

These two pilgrims who went back and forth, who walked among the peoples of India and Egypt have reached the Palace of the King.

"For they have gone where their Redeemer is
In that fair city on the other side;
And at the threshold of His palaces
Have loosed their sandles forever to abide.
I know their heavenly King did smiling wait
To give them welcome as they touched the gate."

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

A THANK-OFFERING PRAYER

"As in the days of old the wise men
Brought their gifts to Jesus' feet,
Opening up to Him their treasures,
Silver, gold and incense sweet;
So today we come to worship,
Come to praise Thee and adore,
Bring in our hands an offering
Taken from our treasure store.

"All the blessings showered upon us
All the silver and the gold,
Are thy gifts to us, O Master,
Yet how much do we withhold!
But upon thy willing servants,
Look in mercy and in love;
Teach us how to serve Thee better,
Give us wisdom from above.

"Now accept our humble offering,
Bless O Lord, each heart bowed low,
Fill these empty yielded vessels,
Fill them till they overflow.
Thou art rich, Thy power is mighty,
Grant us here a sign today,
Take our gifts of love and service,
Multiply them, Lord, we pray."

SCRIPTURE CALLS FOR THANKSGIVING

Enter into His gates with thanksgiving, and into His courts with praise: Give thanks unto Him, and bless His name . Psalm 100:4, 5.

Let the peace of Christ rule in your hearts, to the which also ye were in one body; and be ye thankful. Colossians 3:15.

That I may make the voice of thanksgiving to be heard, and tell of all thy wonderous works. Psalm 26:7.

Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm 50:14, 15.

I will praise the name of God with a song, and magnify Him with thanksgiving. Psalm 69:30.

Oh come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving; let us make a joyful noise unto Him with psalms. Psalm 95:1, 2.

Praise ye Jehovah; for it is good to sing praises unto our God. Sing unto Jehovah with thanksgiving; Sing praises upon the harp unto our God. Psalm 147; 1, 7.

But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of Jehovah, Jonah 2:9.

For all things are for your sakes, that the grace being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. 2 Corinthians 4:15.

He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. *Thanks be to God for His unspeakable Gift.* II Corinthians 9:10, 11, 15.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4:6.

Continue steadfastly in prayer, watching therein with thanksgiving. Colossans 4:2.

Rejoice evermore. Pray without ceasing. In evervthing give thanks, for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5:16-18.

PRAYER OUR BEST PREPARATION

In planning our coming "Ingathering" of Thank-Offerings let us all be much in prayer. Without His blessings all our plans will be in vain.

Pray earnestly in our families, in our societies, in our prayer groups, and as we observe the ten o'clock hour of prayer that every effort put forth by the Thank-Offering Secretaries of the societies, or presbyterials, or by the General Secretary be blessed.

Prayer plus good methods, plus consecrated zeal will result in victory. Pray definitely, in faith—

First—For the true spirit of thankfulness.

Second—For the active expression of our gratitude in our Thank-Offerings.

Third—That the 90,000 women of our church will each have a part in this Thank-Offering.

Fourth—That this year's Thank-Offering be the best ever given.

Fifth—For God's richest blessing upon every gift and giver.

Oh! Women of the United Presbyterian Church, are you thankful that you know of Jesus and His love and care for you?

Do you realize what the gift of His Son means in your life?

What would your life be if you were one of the millions of women who have not heard of Jesus?

Women who are
Unwelcome at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead.

Let us show our gratitude by our gifts!

SENIOR LIFE MEMBERSHIP
$25.00 Each

From September 1, 1942 to October 1 1942

24. Mrs. Dorothy Brown...Le Claire, Ia. By The Loyal Mothers, The Gleaners, and L.O.A. Classes of the Le Claire-Prairie Sabbath School.

25. Ida M. Scott McBride, Aliquippa, Pa. By the New Bethlehem Women's Missionary Society.

26. Ruth McSkimmon.....
.....Lyndhurst, N. J. By Mrs. Alice Aldridge.

27. Mrs. Clara Hafeman, Lyndhurst, N.J. My Mrs. Caroline Aldridge.

28. Mrs. Agnes Oskin,.....In Memoriam By her husband, William Oskin, East McKeesport, Pa.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

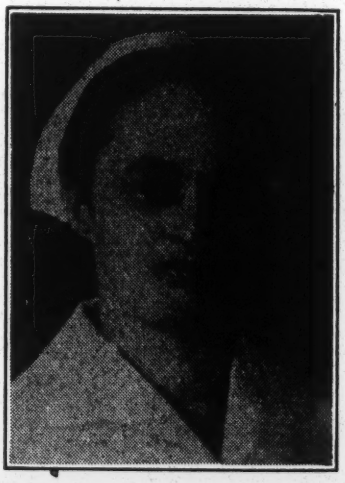
OUR SPECIAL WORKER

Our Young Women will remember that Mrs. Eva J. Adams, R.N. Superintendent of Jubilee Hospital, Henderson, N.C., is one of the missionaries whom we support. On page 174 you will find a very interesting article which she has written telling of the needs and the activities of the Hospital. As we read this let us keep in mind she is "Ours" and her interests are our interests; her burdens and problems are our burdens and problems. Let us support Mrs. Adams with our prayers as well as with our money.

FINDINGS—NUMBER TWO

Last month *membership* and *interest in the work* as expressed by societies at the end of the year, were the topics presented. This month the reactions as to *cooperation,* the *Thank Offering, Christmas activities,* and one or two more thoughts are presented.

Cooperation is most essential to success. Unless members of a missionary society are willing to work together amicably, the purpose of the organization can not be achieved. Six societies gave this grace, cooperation, as their chief accomplishment. Three societies mentioned their very happy "hand-in-hand" work. One society spoke of joining with other societies in mission study as a good venture. Two girls in another society worked together to plan very interesting meetings. In another congregation, the missionary society cooperated with the Sabbath School in making special kits for migrant children,—a real home mission project. Such joint participation cannot but result to the good of all concerned. If the backbone of your society has seemed rather "wishy-washy," try cooperation in society, in congregation, between congregations and discover a real *stiffening-up,* a determination to do a worthy job!



Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.

This is *Thank Offering* month. It is appropriate to speak of the place

it holds as an outstanding event in the life of a society. 17 societies mentioned it in one way or another as their peakwork. One society thought that setting a goal for its Thank Offering gave much encouragement for a good offering. Another society took charge of the congregational Thank Offering service. It reported this as its best work of the year. A society told of presenting the Thank Offering pageant and another a candle-light service, both impressive. One society has adopted a new plan for storing up its annual Thank Offering. It gives opportunity for such a contribution at its monthly meetings. An increase resulted. We trust that the regular monthly gifts may not be lessened by this method. If so, it would be no increase, but a "robbing of Peter to pay Paul!"

One society reported collecting its offering every six months and its Thank Offering was doubled! Another society served as the choir at the Thank Offering service. Still another gave a Thank Offering play, a worthy project. One society took as its responsibility the work of contacting the people of the congregation concerning the approaching Thank Offering day, a worthy deed.

Another celebration soon to come is that of Christmas. 38 societies spoke of their work for this particular season as their outstanding achievement. Some of the gifts prepared by individuals or societies or by both were: scrap-books and children's dresses for the Orphans' Home at Valencia; 13 dresses (size 3) for Indian Mission; kept in touch with the boys of the congregation, now in camps, sending cards, letters or favors; Christmas and birthday greetings to an Indian baby; a shower to Tama Indian Mission; toys and friendship quilt to needy ones; a Christmas party for Home for the Friendless; a Christmas party in a city mission given for needy children; layettes sent to Indian mission; shoes furnished for needy; Christmas cards sent to Mountain people and scrapbooks to an orphanage; baby clothes for community need; Christmas party for unfortunate people; 15 Bibles to Zion, Tennessee Mission; pieced and quilted a quilt for Orphans' Home; made a layette and sent it to city missionary to place; gave a Christmas pageant and presented a White Gift offering; took care of an aged couple and a family with six children (a bushel basket of food); gave a children's party; sent dolls and toys to Tama; made stuffed animals for a mission; sent clothing and money for a City missionary to distribute; contributed to Hill City, a Negro reclamation section; made quilt blocks, tea-towels; sent Christmas tree lights to a Mountain mission; made scrapbooks and sent to Indians; made two comforts and four pair of pajamas for a missionary; made baby clothing for a needy family; two crib quilts for new Indian work (Oklahoma); afghan for Frenchburg hospital; also, baby jackets; sent books to Indian Mission; made twenty-four boxes of candy and sent to young people of congregation away from home; gave to shutins at Christmas time; gave a special gift to the society sponsor. — What might your society do?

The *devotional period* of the meeting does not seem to be outstanding. Only two societies referred to it as their best point. One remarked that this service was *improving*. The other society said it "had placed emphasis on more varied devotionals for greater spiritual development." May it be that often there is too little spirituality in the devotions? May they be too perfunctory? Do you note a tendency toward petitions prepared by some one else either in prose or poetry? A lack of spiritual warmth?

May we close this list of *findings*

for the month by noting this that *willing girls* have made the work more worthwhile. One society reported that its members were usually willing to take their parts. Another said, "All the girls are willing to lead meetings, even for the first time!"

Requests come from time to time for suggestions for activities. Also, for ideas for certain programs. Just note what other societies have done. Perhaps you may catch an idea while perusing these findings.

DISCOURAGED

A common excuse for ceasing to carry out some project is discouragement, not that it is always acknowledged as such. Because some of the members of the organization seem to have little interest may throw a pall over the work. Even those who consider the cause most important may begin to question whether they have been on the right road.

Vacations are supposed to revive us and make us more eager to be busy at our accustomed tasks. Sometimes this cessation only multiplies the difficulties of a missionary society. Extra effort must be made to rally everyone into action to take up where the work was left before vacation, and to forge ahead.

An optimistic outlook, based on the assurance that the cause is not only right, but an obligation of the Christian girl and young woman will help to ward off discouragement. Not only leaders but the ran kand file will profit from maintaining the upward look.

True it is that the days in which we are living tend to magnify repression of the spirit. There is so much uncertainty, so much suffering, so much heartbreak, so much separation, so much sorrow in the world—America has not entered fully into any of these yet—but dark clouds are everywhere. The church and its agencies in occupied territory have suffered so much. Faith still lives though, even if liberty has been denied—a challenge to us!

If we really knew how the "other half" lives, if we understood about the under-privileged in our own land, would we be so easily defeated? That these untoward conditions are not fully appreciated by those who are better off accounts for the fact that so many not necessarily limited in resources are a prey to discouragement at the least provocation.

An exchange under the caption, "Discouraged? Think of Lincoln!" is worth considering: "When Abraham Lincoln was a young man, he ran for the legislature of Illinois and was badly swamped. He next entered business, failed, and spent seventeen years of his life paying the debts of a worthless partner. He was in love with a beautiful woman, Ann Rutledge, became engaged—then she died. Entering politics again, he ran for Congress, and was badly defeated. He then tried to get an appointment to the United States Land Office, but failed. He became a candidate for the United States Senate and was badly defeated. In 1856, he became a candidate for the Vice Presidency and was once more defeated. One failure after another—bad failures—great setbacks. In the face of all this he became one of the greatest men of America, whose memory is loved and honored throughout the world. When you contemplate the effect of a series of such as these, doesn't it make you feel kind of small to become discouraged just because you think you are having a hard time in life?"

If discouragement is seeking to rule life, to dominate the work of missionary society or other church activity, to defeat honest effort, just remember Lincoln! Seeking to keep up one's courage is not "just whistling in the dark!" It is rather evidence of quiet trust and confidence in God, the assurance that "all will be well."

PROGRAM REVIEW

The Sixth Church of Pittsburgh Young Women's Society has sent in its new year book. Two pages are devoted to an explanation of the purpose of the organization, its financial plans and the line of work it accomplishes through sewing and other handiwork.

This society usually meets in the morning for sewing and enjoys the monthly luncheon before entering on the program session of the society. It dates its program from June through the following May, allowing two months for vacation.

The society supports two missionaries, one in India and one in the Sudan, and contributes towards two more, one in India and the other in Egypt. It is also noted for its very generous Thank Offering.

In regard to the make-up of the program, it was stated that the pretty decorated folders used as covers were purchased by lot, $1.50 for one hundred. The whole cost of one program, including the paper for pages, was just four cents. The work of mimeographing pages was donated.

Miss Nancy B. Blair is chairman of the committee.

SOMETHING TO THINK ABOUT

An exchange has given an outline for "A Spring Garden." It gives the layout of the garden, how best to cultivate it, the proper soil and flowers to be planted—all of this relating to the missionary society. We shall speak of the *soil* and one type of *flowers*.

This is the day of vitamins. We hear about them every day and read about them. It is said that the following are the *vitamins* needed in a *successful* garden to enrich the soil:

Vitamin "A" (Strengthens eye and head)—ATTENTION.
Vitamin "B" (Appetite)—BEAUTY.
Vitamin "C" (Against infection)—CONSECRATION.
Vitamin "D" (Growth)—DEEDS.
Vitamin "E" (Glands)—ENTHUSIASM.
Vitamin "G" (Functioning and mind)—GOALS.

Then, under the flowers for the garden, sweet peas are mentioned. Swet Peas—for a good meeting:

1—P-rayer;
2—P-raise;
3—P-repared program;
4—P-lenty of participation;
5—P-ep.

Does the "soil" in your "garden" (society) lack in "vitamins"? Have you planted the most appropriate and most productive "flowers?" The year is young. May it grow into a sturdy and worthwhile one!

"WHAT TO DO AND WHEN TO DO IT"

A letter received from Mrs. Grace M. Fraser, Secretary of Young Women in San Francisco Presbytery, contained this interesting paragraph: "It just seems unbelievable that any church, having formed a girls' or young women's group, could let it die out! In our church our girls' societies are so interesting and well sustained that they are an inspiration to the women's group. Even during the summer when the girls were doing hardest work in the fields, work usually deemed hard for Japanese and Mexican men, they rushed home and hurried their fastest to get to missionary meeting. All we seem to have to do is to love them and count on them a great deal. It isn't hard!"

Mrs. Fraser enclosed a sheet of instructions prepared for her young women. They were sent out under the above title.

"APRIL—In the April meeting have a report from the Presbyterial and present suggestions made in the Young Women's Conference there to your society. A 'Pep' talk from your secretaries will be in order to start interest for the new year. It is especially desirable for the Efficiency secretary to begin her work

for the year. Begin to line up interest in packing missionary boxes.

"MAY—Remind the society that the quarterly offering should be sent in by June 15.

"JUNE—Before June 15 send as much as possible to the treasurer. Even if you have not accumulated much, send in what you have.

"JULY and AUGUST are holiday months, but a good time to earn a little extra money for missions, do a little work for missionary boxes, or read a good missionary book. Try not to miss your meetings. If they take the form of picnics, all right, but make them missionary Remember to say that the quarterly remittance to the treasurer will be due before September 15.

"SEPTEMBER—Time again (before September 15) for your quarterly remittance to the treasurer. How is efficiency coming on? How about a good Temperance and Reform meeting this month?

"OCTOBER—Remind members of the Thank Offering next month. Your boxes should be packed as they should reach missionaries before Christmas. Begin foreign study book.

"NOVEMBER—Thank Offering meeting. Have a special program. The Thank Offering should be sent at once to the treasurer, and if there be a Life Membership, it goes the same time and is credited to to your Thank Offering. Speak about your quarterly remittance to the treasurer due before December 15.

"DECEMBER—Of course this will be a Christmas program. Have a formal play or pageant or just a fireside carol singing, but, in any case, bring a large offering on this day of God's great giving. Send quarterly offering before December 15.

"JANUARY—It is good for your efficiency rating and important in every way to give one program to the Seven Departments and the Young Women's Special. How about this for January? If you have finished your foreign book, begin your home study book.

"FEBRUARY—Begin to plan for presbyterial and close of Church year. Election of officers should come this month unless you hold your meeting very early in March. Do not risk having your reports in late because you have not yet elected your new officers. Immediately after officers are elected, send list of new officers to the Corresponding secretary for the new directory. Speak of the quarterly offering due in March.

"MARCH—Send your quarterly offering to the treasurer. This is your final offering for the year. Be sure not to miss one of the Seven Departments. Remember the Young Women's Special is your responsibility. Do not forget the Presbyterial Expense Fund—ten cents per member for Young Women — five cents per member for Girls (under twenty). You will receive this month from different secretaries forms to be filled out. If you attend to each one just as it comes, it will not be hard, your secretaries will love you and if there is not one late report or treasurer's remittance, it helps your efficiency standing.

"In each case, you have a puplicate report to save for reference. Be sure your reports (where a duplication such as the number of members is required) agree by comparing one with another. For instance, if you have sent one report claiming twelve members, be sure that the rest of reports quote twelve members—not some other number."

The addresses of presbyterial officers that societies might need were added.

A Message From The Field Secretary

HERE I am at my 35th service since September 6. Tomorrow I reluctantly say farewell to old friends and new friends of Monmouth Presbytery and go on to another presbytery and another series of meetings, starting in Glen Echo church in Columbus, Ohio, on Sabbath evening, October 4.

The Presbyterial Retreat for prayer in the First Church, Monmouth, conducted by Mrs. W. C. Davidson, was the last of my meetings in that part of the presbytery. Delegations from Monmouth, Kirkwood, Media, Stronghurst and Biggsville made up the audience. We spent a delightful and profitable afternoon together, calling upon God in prayer and talking of the things which concern His kingdom. Far places were not represented because of precious tires.

There were many prayers of thanksgiving to God for privileges still ours in the United States, for His care and protection of our missionaries in their fields and traveling, by air and by sea, and prayers for their continued safety. Also there were prayers for a rich blessing upon them as they preach and teach the Word and seek to live it among the people.

Lately I have been reading the prayers of many of the great of the Bible—Moses, Joshua, Solomon, David, Daniel. In all of them confession of sin and a plea for forgiveness are a large part. We are not a humble people; it is hard for us to confess and perhaps harder to forsake sin. In a public address the other day someone said: "*We are so busy doing the things that we want to do that we have not time for what we ought to do.*" Let us be honest and confess that this is true of us and then take God at His words: "Whoso *confesseth and forsaketh* them (his sins) shall have mercy." Prov. 28: 13; and again, "If My people . . . . shall *humble themselves and pray* . . . *and seek* . . . *and turn* . . . then will I *hear* . . . and *forgive* and heal." II Chron. 7:14. We cannot claim the promise unless we meet the condition. Kaltenborn, on the radio just now, said: "Confession of sin invites forgiveness *providing they* (*we*) *will sin no more.*" It is so apropos to what I have written that I quote it here. Let us then *humble* ourselves and *pray* and *turn.*

Sallie E. Dickey.

PRAYER FOR MY TONGUE

"Dear Lord and Father of mankind, keep me from every evil word; from the fool's idle levity and the scorner's bitter speech; from all unkindness, impurity, hasty temper, and useless complaint; from all flattery and falsehood. Keep me from insincerity, impatience and petulant tones in petty trials. Tame Thou this tongue which I cannot tame, and set Thy seal of Truth and Love upon every word and tone. Let me learn the grace of silence and the art of sympathetic listening. Amen."

A business man has had this prayer printed on attractive cards which he distributes by the thousands to his friends and associates and through his correspondence.

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG NEWS

We deeply appreciate the response that the women of the church have made in sending boxes of used clothing to us this fall. We were pleased with the amount of clothing we had when the store opened, but every day has seen many boxes emptied in order to fill the racks and bins. From early morning until late each afternoon streams of people are wending their way to and from the store. The fact that the store was closed from last March makes the needs of the people the greater, for many have told us that they have waited all summer to get clothing for the winter months. We have great need for children's clothing and also for men's clothing. Sweaters, shoes and underwear are always in demand, and if you have gloves and mittens, send them to us. Many of the children walk great distances to school, and now that the tire rationing has come, many more are finding it increasingly difficult to travel the many miles they have come to school. In behalf of the needy people whom we are serving, I want to thank every one who has ever contributed to our store. We shall need to have clothing come regularly if we are to be able to keep supplying the needs of our mountain friends during the year.

HOSPITAL BRIEFS

Dr. Adler has gone this week to attend a meeting of the Kentucky Medical Association at Louisville. We have had some very sick patients recently, and I believe the reason all have recovered thus far is answered by one of our patients herself. When I met Mrs. R. I said I was surprised to see her looking so well and able to be out so soon. Her reply was simply that a good doctor, the careful nursing she received and God's blessing was the answer. This, I believe has been the answer to many of whom I could tell you. We have a splendid doctor, and now that Miss Ruth Beatty, R.N. has come to us, we have two excellent nurses. Our girls in the dormitory do the laundry work, clean the hospital, wash the dishes, and keep the doctor's office clean. We now have six patients. This means every room on the top floor occupied with two patients in one room. We have much to be thankful for in that only one case of diphtheria resulted from the illness of one of our eighth grade pupils. She was ill in the school room, and Miss Kester sent her to the doctor. He kept her at the hospital and took every precaution by giving anti-toxin to all who were likely to take the dread disease. We rejoiced at having a room especially equipped for contagious diseases.

The faculty met on Tuesday, September 29 for a dinner party at the dormitory to honor the thirty years' service of Misses Mae and Margaret Beveridge in Home Mission work. A special program was arranged, and appropriate gifts were presented the honor guests as a token of love and esteem. Our wish for them is that they may have health and strength to serve may years with us.

We would ask for your continued interest in prayers for us as we minister in your stead.

Harry L. Cowden

EZEL

ENROLLMENT INCREASES AGAIN

Since the opening of school on August 31, Ezel School has enrolled 306 students—setting another record for the school. Last year when we enrolled 285 we thought we had a full school. This increase has been

in the grade school and in the Freshman class of the high school. Fifty-six are enrolled in the Freshman class. So we have had to divide it into two sections. We are glad we have our new building to help take care of our large classes.

MANY STUDENTS NEED BUS FARE

Forty-four students have applied for Student Aid this year in order to help meet their bus fare and other necessary expense in coming to the school. We have tried to make sure that there was a real need and that the students are worthy. We encourage all of them to pay as much of their own way as possible but we do want to help all who are in need and who are worthy.

Our increased enrollment in our Freshman class this year comes largely from outlying sections beyond the ends of our bus runs. We have 29 in the Freshman class who walk anywhere from one to four miles to meet the bus each morning. We think they deserve commendation. Just last night we talked to the father of two of our girls. He was talking about taking the girls out of school. The family has been hard pressed and the girls have to walk a mile of the way on a path which is nothing more than just the bed of stream. The girls will try hard to walk to the bus if they can just get some help with the bus fare. We asked another of our Freshman girls what time in the morning she started for school and she said she left at 5:30. And there are five from that same neighborhood who walk four miles to meet the bus and then ride eight miles to school. From now on they won't be at home during daylight.

An education is costing these boys and girls something. We rejoice that good Christian friends are making it possible that we may help such folks.

CLOTHING SALES HELD EACH SATURDAY

We opened our clothing room the first Saturday of school. There has been a great demand for clothing. We thought we had a good supply on hand but it is fast disappearing. We are looking forward to the Fall shipments which you loyal friends will send us. Don't forget us when you look for the other. *Give Uncle Sam the metal and send us the old clothes.*

GENEROUS RESPONSE TO APPEAL

Each day's mail brings encouraging words from friends throughout our Church: from California to Vermont and as far south as U. P.'s can be found. We rejoice in the way God continues to answer our prayers. Just as the way opened for our new building so the way is being provided for the retirement of our building debt. We count it a high privilege to have a small part in this portion of the Kingdom's work. As others join in aiding us we know they too, will have a share in the joy. We just wish more of you good friends might come and visit us.

LOYALTY

I vow to thee my country—all earthly things above—
Entire and whole and perfect, the service of my love;
The love that asks no questions: the love that stands the test;
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted, the final sacrifice.—Selected.

Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

NEEDS OF THE FIELDS

Many inquiries come to us from the members of missionary societies concerning the needs of our Negro Missions. Following is a list which may prove helpful to these friends and also stir up the minds and hearts of others who have not given much thought to this department.

Used clothing is in great demand at all stations except Knoxville, Tenn., and Chase City, Virginia. Reports from the sewing teachers, telling what wonderful use is made of the used clothing, are most encouraging. Winter coats, and lighter weight also, are made over for the girls, and by the girls under the direction of their teachers in the sewing department. The same thing is done all along the line. So the girls not only get the clothing you send, but learn the valuable lesson of making the best use of what they have. Let me add that substantial shoes are much needed also.

New Materials are needed of all kinds and lengths, buttons, lace, ribbon; materials suitable for slips and nightgowns, doilies, napkins, towels and pillow cases. All this material is used in the sewing classes. In most cases the student pays a small amount for the finished garment. This is one of the most worth-while projects in the southern stations.

Christmas! It may seem far away, but it is not too early to bring the subject to the attention of your society. The Principals with their faculties try to bring the spirit of Christmas into the lives of many in the community, in addition to those enrolled in the schools. Begin now to plan a Christmas box for one of the Negro stations. Letters from the Principals tell of great joy brought to young and old on the occasion of Christmas celebrations. Send Bibles, Testaments, Bible Story Books, other good books, useful gifts, along with suitable things for the children. Share *your plenty* and sacrifice something in the giving, for we celebrate the birth of Him who made the supreme sacrifice for all who will accept Him. Some have sent money to buy shoes for older women. Use your own judgment in what to send but let your heart dictate the basis of your giving.

Special Needs. One station needs several copies of the Psalter Hymnal. If you wish to send money to the secretary of Negro Mission work, Mrs. H. Ray Shear, it can be added to the fund already started for this purpose. These people love to sing and they can sing, and their preference for Psalms has been expressed. Let's make it possible for them to "sing the songs of Zion."

Two other stations, Camden and Miller's Ferry, have new dormitories for boys. These are as yet very inadequately furnished. Who wants to help in this need? Communicate with the secretary in this matter. Oh, there are so many needs, and so many ways of joining in this work and sharing in the blessing!

Special Salaries. Just now is the time to call your attention to the new list of workers in the Negro stations published in the back of the magazine. Will you please turn to that list right now. There are fifty-six names there. Estimating the support given by the county in a few cases, and deducting it, we would still be responsible for forty-six salaries. Very few of these are pledged by Presbyterials or Societies. Would some group like to begin now the support of one of these workers?

Speaking of this list in the back of the magazine, will you keep your finger in that place a little longer?

The reason for only 3 names for Arlington, 5 for Chase City, 5 for Henderson, 3 for Knoxville and 1 for Townsville, is that these are supported by the W.G.M.S. Board while others in those stations are supported by the Board of American Missions and (or) by the state and county. Only those whose salaries we are responsible for are published here. But forty-six makes quite a list. Let me hear from you on this point.

Increase In Pledge. After having considered the number of salaries think for a little of the number of buildings. The equipment, painting, repair, and insurance total no small item. Would you like to make a guess on the number of buildings? Well—do so, and the correct number will appear in a later issue of the magazine. At the Akron Convention kodak pictures of the Miller's Ferry buildings were shown to some of our most active and intelligent women. They expressed great amazement at the size of the work. Let's really find out what we are doing in Alabama, Tennessee, North Carolina and Virginia!

Oh, yes! Coming back to *"our pledge to Negro Missions"* now that our ideas and estimates of the physical plants have expanded, it is time for us to enlarge the pledge accordingly. Isn't that reasonable? Make it an adequate pledge, so that we do not have to lean so heavily on the Thank Offering every year. Less than half of the amount needed to run the department comes through the pledges to the department. Will we measure up this year?

Spiritual Needs. So far, only the size of the work has been stressed. The spiritual need is great, even as it is in all our churches. The leaders ask continually for our prayers for them and their communities. Will you not hold them up before the throne of grace? Pray that they may be strong in the strength of His might when temptations come; that they may learn obedience to His will, and put sacrifice into their service as they go out into the work of the world. Their need is our need. Pray for courage, wisdom, strength and the power of the Holy Spirit for our pastors, so that there may be great results from their day by day ministry and from the special times of evangelistic meetings.

JUBILEE HOSPITAL

My Dear Mrs. Shear:—

We have been very busy with more patients than we can accomodate. Last night we worked until one-thirty o'clock with deliveries and operations of various kinds, using cots in the hall for the extras. This morning, before the day nurses came on duty, there were three more patients at the door. One was a worker from a quarry. A large rock had fallen on his back, fracturing his pelvis bone in two places and producing a large hematoma. Another from a car wreck with the scapula and four or five ribs fractured. The third was an urgent obstetrical case.

The day nurses came on; others rushed in to help; some arranged cots, others went to the X-ray and operating rooms, while I drove to town to get more sheets as our supply was about exhausted the night before. When I returned twins had been born, two fine baby boys weighing six and one half pounds each. They will remain in the hospital over night and be sent home in an ambulance tomorrow morning. A fourth patient came later in the day from twenty-five miles away, diagnosed as typhoid fever. This one I was compelled to send back until some patient will be discharged from a private room.

You remember that our sterilizer was purchased in 1921, twenty one years ago, for a 15 bed hospital. Since that time our hospital has been enlarged to 30 bed capacity. We now average about 27 patients daily. We had 329 operations and 75 deliveries

last year. Our sterilizer is both inadequate and worn out. Parts have been bought for it several times. I think it is beyond repair and I fear it will fall apart. How can we run a hospital without a sterlizer? I do hope the War Production Board will reconsider your request for a Preference Rating so that you can go ahead with the purchase of a new sterilizer.

Henderson is in a defense area, ranking third in the state. Jubilee Hospital is about 15 miles from Camp Butner and we have already had several soldiers in the hospital for treatment. The work is growing so rapidly we'll be needing more room as well as a new sterilizer.

Sincerely yours,

Eva J. Adams, R.N. Supt.

Please Note: From Mrs. Adam's letter above, you will notice the great need for hospital linens. Send sheets, pillow cases, towels, wash cloths, hospital gowns and any other materials such as are in constant demand in hospitals. In the month of September there were 100 patients cared for, 13 major operations and 24 minor operations. You can readily see how soon supplies will need replacement, because of constant use and laundering.

For your encouragement I am glad to report that the local receipts at the hospital office were for September $915.59. This shows that it is not all charity by any means. The total expenses for the hospital for the month were $1,369.46. There are two nurses and six student nurses. All his helps to give you the picture of the extent of the work.

Mrs. H. R. S.

GOOD NEWS—ETHIOPIA

THE SCHOOL BELL RINGS AGAIN IN ADDIS ABABA

(Continued from page 161)

day and I find myself with wet feet most of the time.

The school building is in excellent condition and with a few changes can be made very comfortable. Half of our 70 pupils are boys and half of them are girls. I hope the time may soon come when the boys can find other schools and we can give our attention wholly to the girls. One has not the heart to turn away the little boys, especially of those families who were loyal neighbors during the troubles. There are so few schools established that these boys would have no other chance.

We have bought some small tables from the custodian of Enemy Property. We also bought thirty benches. The former school desks were sold to Ras Hailu. We understand these are still in his store-room. His property is now under guard and I have written to those in charge asking if we may buy back the school equipment for the price which Ras Hailu paid a few years ago.

We could not have begun our work without gifts which kind friends have heaped upon us: Paper, pencils, chalk, books, ink, pens, note books and finally a parcel of knitting wool from a former Kenya missionary, now with the forces. The little girls are whittling out their own knitting needles and we expect them to begin knitting next week. Others will begin basket making and some will begin to sew. One of my teachers had in her possession a quantity of needles which she has offered for our use. White sewing thread is 30c a spool so we shall not waste any. All kinds of sewing materials are expensive, much to our regret.

Ruth Lobaugh Walker

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

NOVEMBER 1942 BEAVER MOON 1942 GREAT SUNS

RARE TROPHIES

Many of you know our friend, Mrs. J. C. Alter of Berkeley, California, mother of the missionary Alters of India, and who herself was (and still is), a Home Missionary, having served 56 years in the Homeland—among the Indians, as Field Secretary, and in Ezel, Kentucky. At the Akron Convention a beautiful service pin was presented to her —a true "Lady of the Decoration," and one whom we delighted to honor.

During the time she served at Warm Springs, Oregon, with her husband, the late Rev. Joseph C. Alter, she endeared herself to the Indians, and while there gathered some priceless possessions. You may imagine my joyful surprise when in a letter this summer Mrs. Alter wrote: "For some time I have felt that they should be in the hands of one who could use them in the interest of the cause." Then she carefully packed them in a case and sent them to me, I am sure, with a tug at her heart, but with a prayer for these messengers. When the case came, excited and expectant as a modern Pandora, I opened the case and feasted my eyes on the contents. One after another each article was taken out and unwrapped but "hope remained" that they could be used as the gracious donor wanted: "to further the interest of the cause."

In this treasure box are: gorgeously beaded mountain sheep skin robe of a chief's daughter with moccasins and leggings, brass bracelets, a beaded bag and several strings of beads; a gay beaded papoose in a little cradle; a string of wampum (Indian money); a rare peace-pipe tomahawk, a buffalo horn spoon; a horsehair lariat made by Blind Beechkin; genuine elk teeth; and a beautiful beaded banner of the first distinctively Indian W.C.T.U. Society.

Much as I value these choice trophies which will greatly enhance my own Indian collection, I prize more the beautiful generous spirit that prompted the gift, for "The gift, without the giver, is bare."

CELILO

This year the work at Celilo was rather slow through the months of August, becase many of the Indians were away in the hop yards or berry fields; others spent the months in the mountains where they were able to gather the huckleberries when they ripened. One woman told me she had gathered and canned 140 quarts. To me that represents no small task. This woman, whose husband is a "Shaker" preacher is a great worker. I see her only occasionally as they live at the eastern end of the reservation.

When this family is in Celilo they send the little granddaughter to our Sabbath School and they are very cordial when I call at the cabin. This summer I helped a daughter lay a crude floor at one end of the cabin where the stove and table are placed; and also helped tack paper over the outside boards to keep out the dust and sand on windy days.

Since the first of September people have been coming for the commercial fishing season which opens September 10. Many, many tourist folks will come in on the Sabbath making the day a carnival.

Twenty-six little tots came for Sabbath School this week. I wish you

could hear them sing; they really have very pleasant voices and seem able to follow a tune very easily. I should have a small portable organ to keep us on the tune, but I think, if you could hear us that you would say we do fairly well.

A young girl twelve years of age, a former boarding school pupil at Warm Springs, has been very ill. Both the government agent and I used our influence to have her taken to the hospital, but all to no avail. The family seems to think that if she is not going to live that they must have her at home. One wonders just how they may be persuaded to do the best for their health. I feel that if they could know the love of Christ and accept Him, they would be better able to care for these temporal things.

How much we need to have these people in our thoughts and prayers, that they may come to accept Him who is our Way, our Truth, our Life.

Jane C. Smith

THEY SAY:

From Beadwork To Ammunition!

When two Indian girls from the Tama, Iowa reservation learned that art of their forebears — beadwork — it didn't occur to them or to their elders that it was a skill which could be put to good use in modern warfare. But this is what happened at the Des Moines, Iowa, ordnance plant. Officials at the plant are highly pleased with their accomplishments; the same quick eyes and nimble fingers which string tiny beads into elaborate patterns are unexcelled in the inspectors' search for imperfect parts.

It is a far cry from beadwork for a warring brave's jacket to ammunition for the modern soldier, but the Indian girls are spanning the gap with ease.

The girls are Ada Old Bear and Marie Jefferson, members of the Sac and Fox Tribes, and both attended Tama High School. Although neither of the girls had done any sort of factory work, they fall easily into the daily routine and meet the pace alongside veterans.

From *The Des Moines Register.*

"INDIAN ARROWS" FROM TAMA, IOWA

The Indian community is being greatly affected by the war. There are twenty of this tribe already in the armed forces, several of them overseas. At least three of these marched in the parade of American troops in London. Scattered in various defense works from Wisconsin to California are several girls and women and a score of men from this Reservation. Half of these men have their families with them and their children are attending the public schools wherever they are located.

This is seriously affecting our little congregation, already having taken away three families from the church with prospects that more will go.

The Government Sanatorium was closed last July and along with it the general hospital for this tribe. The nearby towns of Tama and Toledo are negotiating with the Government in a plan by which they propose to operate this general hospital. One phase of the plan is that they would provide hospitalization for the Indian community.

The closing of the Sanatorium meant a great loss in employment to this tribe. One couple, thus thrown out of employment, accepted appointment in the Indian Service to a Government hospital in Alaska. They left Tama for Alaska on September 19. (On the same train on which Rev. Miller arrived in Tama as noted below.)

Miss Kate Hill and her sister, Mrs. Grief of Eldora, Iowa, were guests

of the Pattersons on September 18 and 19. They left on the morning train, September 19th. On the afternoon train, the same day, Rev. Earl D. Miller, D. D., of Lakewood, Ohio, arrived in Tama. He was to take a bus in the evening for Traer where he was to preach on Sabbath. Between train and bus he had a glimpse of the Reservation and was a dinner guest at the manse.

On September 18 the Traer W. M. S. held their annual all day meeting at the Tama Mission with the Mesquakie W. M. S. as their guests at a picnic dinner. In the afternoon program devotions were led by Mrs. Edward Davenport, president of the Mesquakie society. Miss Kate Hill was heard with great interest as she related her trip home from India.

F. C. Patterson

When some Indian boys were asked by an officer of an army camp how they liked it, they replied: "Too much salute, not enough shoot."

When asked "What is a Christian leader?" a boy wrote: "A plain guy that lives in such a way that people want to follow him. Not one who sees how the crowd is going and then steps in ahead."

"Wherever there's a will to do God's will, there is a Christian."

"As long as you're green you're growing."

"America, the land of realized possibilities."

DEAR PRESBYTERIAL TREASURER:

It is with regret we announce the resignation of Mrs. Harriet S. Boobyer as a member of the Women's Board, and Treasurer since September 1941. Mrs. Boobyer, who has given such splendid service to the work, leaves us to take up residence in Florida. Our sincerest good wishes follow her.

At its meeting on Tuesday, September 1, the Board elected Mrs. Samuel E. Baird as Treasurer, who will carry on the duties of this office together with Miss Nellie B. Felumlee, bookkeeper, acting as Assistant to the Treasurer. Please make all checks payable to Mrs. Samuel E. Baird, Treasurer, (do not forget to add Treasurer) and send the same to 907 Publication Building, Pittsburgh, Pa. In sending in Thank Offering money, please send this amount in a separate check. This will prevent mistakes in crediting these items.

You will find in the September issue of The Womens Missionary Magazine a record of the action taken by the Board with reference to the undesignated dollar. We will appreciate your cooperation in this matter and would ask that, wherever possible, this division be stressed to Presbyterial societies.

We bespeak for the new Treasurer the same courteous and continued cooperation that has characterized your dealings in the past.

Sincerely yours,

Mrs. J. D. Sands, President

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

Missionaries' Birthdays

December

Miss Laura MacLachlan	December 1
Miss Mary Kyle	December 6
Miss Frances E. Brown	December 7
Miss Laurella G. Dickson	December 7
Miss Mary V. Ewing, R.N.	December 11
Miss Ruth C. Beatty, R.N.	December 12
Miss Helen Artman	December 16
Miss Kathryn Beattie	December 17
Miss Sarah B. Meloy	December 18
Miss Margaret Fehlman	December 18
Miss Dora B. Whitely	December 19
Miss Mary E. Coie	December 24
Miss Anna B. Criswell	December 25
Miss Willa M. Ramsey	December 27
Miss Sara Jane Lamont	December 29
Miss E. Marjory McCrory	December 29

"TEACH US HOW TO PRAY"

Teach us how to pray, Our Father,
With "Thy kingdom come" our goal;
Hungry-hearted, to thee turning,
"Homing instinct of the soul."
Lift thy church, O lift us higher
On a tidal wave of prayer!
Far horizons of thy kingdom
May we see, and with thee share.

ETHIOPIA

Most interesting letters have just been received from our two missionaries in Addis Ababa. Mrs. A. W. Pollock tells a little of conditions in the George Memorial Hospital. The portraits of the George family, for whom the hospital was named, which had been left hanging in the hall when the Italians took over, have been found safe and in good condition, having been cared for by Mr. Henry. The walls of the hospital were very damp (this was during the rainy season) and the roof leaked badly, letting the water come in and stand in a pool right in the hall. It will take some time to get the hospital in condition for use. As no doctor is yet available for the hospital, Mrs. Pollock decided to accept the position with the Government until there was an opportunity for service in the hospital. Her work is the care of women and children in the clinic. The idea of the Government is to give the little children special care so that they may grow up to be strong and healthy men and women. The mothers are also cared for and expectant mothers are urged to go to the hospital, where treatment is free. Mrs. Pollock feels that the plans of the Government for service are ideal and if followed out properly Ethiopia can expect a marked rise in its health quotient in the next twenty years. She says if its spiritual health can be as zealously cultivated then the Ethiopians should be a great people.

Looking toward the opening of our Mission hospital, Mrs. Pollock feels that many pillowcases, sheets, blankets and bedspreads will be needed and doctors going out shoud take with them a supply of medicines and instruments. She found a good stock of dressings—gauze and bandages. Some sheets and pillowcases, apparently left by the Fifth Kenya Regiment, are of very coarse material. The old-time muslin that used to be a staple here (the unbleached American muslin) is very scarce and of poor quality but very expensive. It would be a good work for the societies in our home Church to get bed linens and similar articles ready to send out when the George Memorial Hospital is again opened.

SIZES OF ARTICLES NEEDED

Sheets—72 in. by 90 in.; 54 in. by 90 in.; 44 in. by 60 in.

Blankets—68 in. by 80 in.; 40 in. by 78 in.; 44 in. by 52 in.

Spreads—76 in. by 82 in.; 54 in. by 82 in.; 36 in. by 54 in.

Pillow Cases—40 in. by 16 in.; 26 in. by 16 in.; 42 in. by 36 in.

Tray Cloths—24 in. by 15 in.

Napkins—24 in. by 24 in.

Table Cloths—2 yds. by 3 yds.

Mrs. Ruth Walker writes of her school and some of the difficulties she has met. The greatest of these has been the securing of teachers to help with her seventy boys and girls who are occupying five rooms of the school building. Everyone who had ever been a teacher or been in one of our Mission schools seemed to have gotten a place with the Government, either in an office or in a school. Mrs. Walker says that in answer to prayer a former Gore school boy, now a trusted Government employee, came bringing with him a sixteen-year-old lad whom he had been teaching. John was handed over to her with the injunction to teach him and use him as a teacher when needed. He has proved a very teachable and able lad; he has a full schedule during school hours and has his lessons in English, Bible and mathematics outside of school hours. Then later the Lord sent a former school girl from Gore (now a widow with a little girl) to help Mrs. Walker with the little girls. She too has a full schedule of classes. A third teacher was found who could help for a time at least.

A number of requests have come for opening a boarding department but it does not seem possible to undertake this at the present time and especially since it is necessary for the two missionaries to use part of the school for their living quarters. During the rainy season they found it difficult to go from the hospital to the school. The weather in Egypt had been so different that they lacked the proper paraphernalia—raincoats, overshoes, etc.

These ladies are encouraged and pleased because missionaries from other fields are returning to Ethiopia. Some are from the Church Missionary Society of England; others from Southern Rhodesia are soon to be released for service in Addis Ababa, and representatives of the Swedish Mission are also expected. We are glad our missionaries are to have such fine people as their associates and we pray that all may be greatly blessed in their work.

EGYPT and THE SUDAN

In the last month cables have come informing us that a few of our missionaries have returned from Khartoum to Egypt—Dr. and Mrs. Frank McClanahan, Mr. Dalton Galloway, Dr. Neal McClanahan and family, and Dr. and Mrs. C. P. Russell. From a letter written early in October we learn that all our workers have returned to Egypt except Miss Rena Hogg and her sister. Miss Rena was quite ill during the summer but our reporter stated that her condition had then improved and she was able to be about the house.

Three others have recently come to America by plane—the Misses Doris Bailey, Esther Wilson and Martha Glass. Miss Bailey has been serving as a short term nurse in Assiut Hospital. Miss Wilson's furlough was due last year so the Mission advised that she return to America at this time. Miss Glass had not expected to come until her furlough time in 1943 but it seemed imperative that she be here to look after her mother who has been very ill. Miss Glass has had charge of the Khayatt School in Assiut since Miss Finney was released from school duties to devote full time to literary work in Cairo. It is felt that because of the way the teachers of the Khayatt School have been organized for years they will be able to carry on temporarily without a missionary but Miss Finney has promised to assist Sitt Amina Khayatt for a few days at the beginning of the school.

The missionaries in Khartoum had an informal Association meeting and sent their opinions to Egypt, where those remaining also had a meeting. The great question considered was the opening of the Central Girls' Girls' School in Alexandria. It is to remain closed and Miss Edna Sherriff will go back to Assiut where she

served last year. There was talk of closing the work in some other stations but no definite action was taken as it was hoped that a little later more of the missionaries could return, thus solving some of the difficult problems.

Miss Finney writes that she is very happy to be back in Cairo after the very tiresome journey from The Sudan. As she reviewed the past weeks she felt that the experiences of the summer had drawn all the missionaries closer together and all were realizing more than ever the urgency of putting forth greater efforts in their missionary service in these days of rapid change. Her young Egyptian friend had her house in readiness and gave her a warm welcome. She hoped to get started in the year's program by the first of October.

Miss Finney has the highest praise for the hospitality shown by Miss Una Coie with whom she and five other missionaries from Egypt spent the summer. She managed to care for them seemingly without effort and her spirit was the finest. Miss Finney went with Miss Coie to a village and watched her Bible woman and sewing teacher at work and reports that all the work was exceptionally well done. She was greatly impressed with the level of life among the Sudanese people with their free, healthy bearing, independent, good spirits and good will. The village homes she went to reminded her rather of the poorer European peasant homes; they were real homes presided over by women of dignity and good minds. She was also impressed that each pupil actually understood what she heard at first reading.

Miss Frances Patton of the Girls' School in Mansura spent two weeks with Miss McIntyre in Wad Medani. She enjoyed seeing the work among the women and girls who were taught from Miss McIntyre's "One Hundred Lessons from the Bible." They were also given reading and writing lessons and handwork.

Miss Patton wrote from Khartoum: "We have been holding Tuesday Morning Prayer Meeting which has been a source of uplift. We all feel concerned for our workers of the Church we have left. Some of our folks are helping out in the school, giving Music, English, and Bible in their time of waiting." We are happy to know that it has since been possible for all to return to their own stations. We pray that they may be kept in safety and be blessed in their work for the people of Egypt.

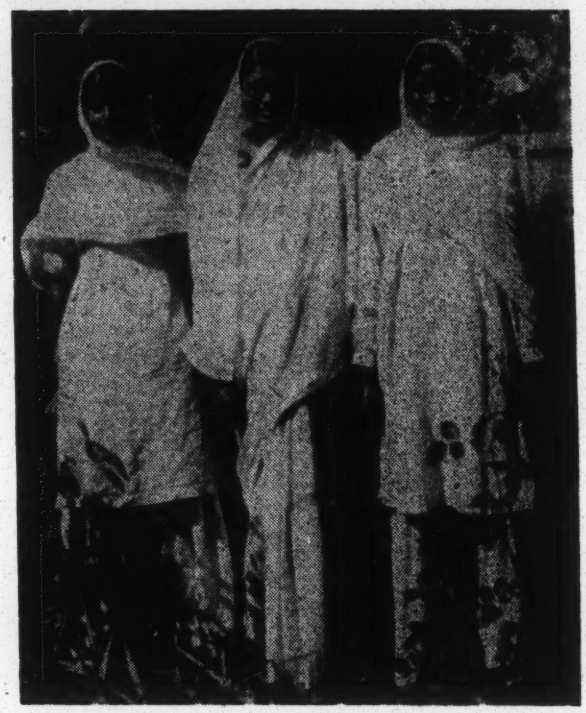
INDIA

While war has been near to India and there has been internal strife among our people of different religious beliefs, and riots in various sections of the country, the work of our Mission in the Punjab has been carried on quietly and the Church has been making some advance. The Synod of the Punjab reported for the past year an increase in payments on its budget over that of the preceding year; more was raised than in any one year since 1935-1936. The Home Mission debt which haunted the Synod for two years has been raised in full; other funds have also increased and the Synod is much encouraged over the growth of the Church in every way. One new step was taken in the decision to raise, in this their Jubilee Year, a fund to be known as the JUBILEE PENSION FUND. This will enable the ministers to retire honorably from active work and be pensioned. Great enthusiam was manifested in making this provision for the aged and worthy ministers of the Synod. June 7-13 was set aside as Jubilee Pension Fund Week. We will be interested to know the outcome of these plans.

Summer vacations are over and we think of all our missionaries as back at their various stations and carrying on in the usual way, except that some have added duties and burdens

because so many workers came to America recently. Some of our newest recruits have had their allotted time for language study and are now in active service. Miss Marjorie Faught has been happy in her work in Taxila Hospital while Miss Ruth Nichol has been serving in Sialkot City. Both devoted some weeks to language study in Landour during the summer.

Many of our missionaries were much disturbed over the advice of the British Government to return to America on account of war conditions. The Mission asked each one to make his own decision as to whether to leave the work or stay on in what might be a place of danger. As is well known, a large number of our missionaries came home in July, most of them on regular furlough. Others considered leaving at that time but finally decided against going. One of the younger missionaries has told of her feeling in the matter as follows: "No one can believe how happy I am that the way for my going home was closed. I am ever thankful and encouraged for the faith and hope of my parents who have never once mentioned a desire for me to come home. I sent them a cable saying: 'Not coming.' Their reply was 'Received message. We rejoice. God be with you'."



Bible Women in Sargodha, Mary B. Reid Memorial Hospital. Center: Mrs. Sabr Masih; Left—Frace Khushia Mal; Right — Hassania Pashawi. The two last mentioned are their own school girls.

Sargodha Girls' Boarding School Pupils. Left—Maryam—125 miles froh her home; Right—Nurani, of Kashmir, 400 miles from her home.

Miss Laura MacLachlan, who has been only a short time on regular work, has been doing city work this summer. She found it quite different from what she had done in the past two summers. She has had her first work with the basties—schools for the very poor people in the villages. She has had much happiness and encouragement in trying to help these needy ones. They hold Bible Study and Adult Education classes twice a week in each of two basties. In the larger schools they have the basti members themselves lead in the selections and singing of hymns and songs. In the smaller basti she can call quite freely upon a number to lead in prayer and in asking the

questions which are given with each lesson. They use the Bible School method of teaching and recitation of the Bible lessons. She thinks it remarkable how many attend the Bible Study and says it is good to know these simple folks as individuals with many hardships on the one hand but courage and cheerfulness on the other.

Reports of the closing exercises in conjunction with the various schools have been interesting and encouraging. In the Pathankot Girls' School the senior class all passed in the Matriculation examination.

Miss Fleming wrote that she had an enrollment of 140 in the Sargodha School. The number of day pupils has increased. Twenty-five of the pupils come a long distance from north of Jhelum and two little girls in the Boarding Department are from Kashmir. They have entered two little boys whose father, a Sikh, is ready for baptism. He was very anxious to have his boys in our school receiving regular Bible lessons and surrounded by Christian influences. Miss Fleming has charge of the hospital in Sargodha in addition to her responsibilities in the school. They have a fine Christian doctor now and a large attendance in the dispensary and a good indoor work as well. The Bible Woman is also a great help in the hospital; she sold something like 750 Testaments and gospel portions last year.

Miss Kathryn Beattie, who carries on important work in Lyallpur and Martinpur, was very ill during the summer. We are glad to have word that her health is improved. We hope and pray that she will soon recover fully.

During the past two years we have been very much interested in Dr. and Mrs. Hamburger, German refugees, who worked in the Memorial Hospital in Sialkot. Dr. Hamburger was baptized while in our hospital and was also married there. Both he and his wife were very much appreciated for the help they gave in the hospital and all our missionaries have been much interested in them because of the trials they have undergone in a concentration camp for many months. We are glad to know they have finally been released. A letter written to their friends in the Sialkot Hospital tells that they were called to Delhi for an interview. As a result, the orders restricting them to Purandhar were cancelled immediately. Dr. Hamburger was offered an appointment under the Central Government in response to his previous volunteering to serve. They are now settled in a new house in entirely new surroundings in Rajputana. They look forward to doing some useful work, thus contributing their share to the common comfort. Life with the new task has taken on new meaning and they say: "If there was ever a case of answered prayer, we feel it has been ours." We, too, are thankful for answered prayers and continue to pray for a rich blessing upon our work and our workers.

LITERATURE DEPARTMENT

(Continued from page 188)

Miscellaneous:

A Leper Hospital in Rawalpindi, India by (Mrs. D. E.) Martha P. Alter. A long desired article on a work in which we share through our Rawalpindi missionaries, 5c.

For Builders of Programs, 10c.

Missionary Education in Your Church—Harner and Baker. This book has been pronounced by our own denominational leaders as excellent for worker in all grades and groups, and as especially good for use in leadership training courses. Cloth $1.00; Paper 75.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE JUNIOR PROGRAM

In recent weeks we have answered many times the inquiry, "What program shall we follow in our Junior meetings? Can you give us any suggestions"? The following plan is outlined in "How to Organize" as given in The Junior Manual and organization leaflets. The program for meetings is not just a program for a devotional meeting such as we find in Y.P.C.U or C.E. meetings. It has a devotional service but much more. The usual program has first a devotional service led by one of the Juniors in which all may have a part. There should be singing, reading of scripture, prayer and a presentation of the subject for the day. The subjects to be used are given in *The Junior Missionary Magazine.* There is one for each Sabbath with one missionary subject each month. With some changes and adaptations these subjects are the same as used in Junior Christian Endeavor meetings. Notes written by Mrs. Fred Hartlieb are provided for each topic excepting the monthly missionary topics which are prepared by Mrs. D. S. Oyler. It is expected that the Prayer Cycle shall be used and in this way Juniors be made acquainted with the missionaries and the mission fields at home and abroad and so have a part in the fellowship of prayer of the church.

The second part of the program is a memory work period. The Study Outline as given in The Junior Manual provides a graded course of study. Various portions of scripture and several other things are in this Study Outline. All Juniors are expected to memorize these passages before their graduation. Since the Study Outline is graded, the plan of organization suggests classes for each age group with a teacher for each class. A Wall Roll may be had at the Literature Department for $1.00 which has some of this scripture also opening and closing prayers, etc., in large type. This is a great help in drilling Juniors in the memory work. Many years ago the Shorter Catechism and scripture passages were fixed in the minds of children by going over them aloud every Sabbath evening in the home. This constant drill explains why our grandparents could perfectly ask and answer the questions in the Shorter Cathechism and some of them the longer Catechism as well. No better method has been devised by modern educators.

The third part of the program should be devoted to mission study. These studies also, may be graded. The home and foreign text books as announced for the year are those generally used. It is expected that during the year both a home and a foreign text shall be studied. This year the home and foreign studies are combined in a study of South America. Teachers' Guides and other helps such as maps, pictures, etc., may be had at the Literature Department. The use of these help leaders provide interesting mission study lessons.

The foregoing provides a very full program. Business and social meetings also meetings for work on special projects should be arranged for at some other time than the time of regular meetings. Meetings to which parents and older friends are invited may be arranged for the Thank Offering and Junior Special ingatherings. A special program should be given by the Juniors at such meetings. The Thank Offering Department will gladly suggest helps for a Thank Offering program. Suitable

(Continued on page 187)

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

COMMON SENSE

We, give our space to some challenging questions and answers which may be of service in discussing the liquor problem as it now exists.

First. Is it common sense to build churches to help men in the ways of decency, and then license liquor institutions to destroy them and bring men into the gutters?

Second. Is it common sense to license men to sell what will make men fools and criminals, and then punish men for being drunk?

Third. Is it common sense to preach justice and charity, and then to license a thing that robs mothers and children of their food and clothes?

Fourth. Is it right for a government to derive revenue out of a traffic that no decent person can defend?

Fifth. Is it common sense to license men to make paupers out of their fellowmen, and then tax sober men to take care of them?

Sixth. Is it common sense to make such extensive provisions to train our boys and girls and then vote to license places that will ensnare and ruin them?

Seventh. Is there any reputable scientist who can defend the use of alcohol? One who has investigated over 800 cases recently announced that of children born to alcoholic parents, one out of every five will be insane; one out of every three will be hysterical or epileptic.

Eighth. Does the use of liquor serve any constructive program? A drinker said to a workingman: "When I have my beer I feel strong enough to knock a house down." The man replied: "Through my leaving off beer, I have been able to put up two houses."

Ninth. Do liquor advertisements ever tell the truth? A mail order whiskey circular said: "A bully builder of brain and brawn." The truth is that it is a brawny builder of bullies and bums.

Tenth. Does the liquor traffic really h e l p business? Everyone agrees that a man who spends his earnings for drink is not only a bad customer for all except liquor dealers, but he is a fool. No business man cares to trust a man who is known to be a drinker.

Eleventh. Who will contend that liquor improves a man's appearance? A stock broker returning to his office after a substantial luncheon with a client said: "The world looks different to a man when he has a bottle of champagne in him." "Yes, sir," replied the client, "and he looks different to the world."

Twelfth. Has any class of people ever been benefited by the saloon? A temperance lecturer asked his audience that question and a man arose and said: "The undertakers have."

Thirteenth. Is any person safe in these days when men who drink are permitted to drive automobiles? A man was solicited by a temperance worker for funds to carry on the fight. "I am not interested," he said: "Neither I nor any of my relatives are affected by drink." Three weeks later a telegram was handed him telling of the death of his wife and only child, run down by a drunken driver.

Fourteenth. Do the distillers tell the truth when they say that alcohol is a food? Dr. C. C. Weeks, eminent English physician, says: "It is true that alcohol passes rapidly into the

circulation, and may produce a passing psychic effect. It is slowly oxidized or burned up in the blood and in this process energy is liberated. But this liberation of the energy is not its dominant property, it acts upon the whole physical system depressing every vital function. It has a locally irritant and destructive action on body tissues, produces an unnatural, highly acid gastric juice, while its predominant action on the central nervous system is such that it interferes with the whole vital economy so that efficiency is impaired in every direction."

Fifteenth. Does modern science recognize the value of strong drink as a preventative against disease? A liquor advertisement said: "An occasional glass when influenza is about . . . at the end of a day a man needs a stimulant." Dr. Weeks replied: "This is not only unscientific, but runs counter to mature expert opinion. The indiscriminate treatment of cases with spirits has fallen into disfavor and has nothing to recommend it. It is sheer distortion of fact to say that an irritant, destructive narcotic, which cannot build, repair or nourish, which contains no nitrogen, mineral salts or vitamins, which is very expensive to buy, can safeguard anyone against disease."

The Evangelical Christian

This would be an appropriate time to insert "Flashes from Temperance News" with the "Flashes from the Fields" in your meetings.

THE JUNIOR PROGRAM

(Continued from page 185)

playlets may be had from the Literature Department for other special programs.

The secret of providing an interesting program is in having a devoted leader who loves children and who loves the work of her church. Such a leader plans the work she expects to have accomplished in her society and gives herself wholeheartedly to the task.

HUDSON PRESBYTERIAL HOLDS ITS FIRST JUNIOR RALLY

The Junior Missionary Societies of Hudson Presbyterial held a Rally in the West New York, N. J. Church, under the direction of the Junior Superintendent, Mrs. Hazel Bestady. This is the first Junior Rally to be held in Hudson Presbyterial. There were thirty-eight present, representing three societies. Next year we are looking foward to a bigger and better Rally. After the devotional program and a "pep" talk by the Superintendent and the Pastor, a pageant "Mother Goose Children Learn New Lessons," was presented by the West New York Juniors. At the close of the Rally, ice cream, cookies and candy were served by the Junior Superintendent of the hostess church.

Mrs. Jos. A. Mears,
Weehawken, N. J.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

Now we have come to the three-month period when we shall join in the interdenominational study of Latin America; three months, because this year there is but the one general theme for home and foreign mission agencies. Please understand, then, that the material suggested on this page covers the programs for December, January and February. Should new material come to our attention it will be announced on this page in later issues.

STUDY BOOKS:

On This Foundation — Adults and Young People — Rycroft, Cloth $1.00; Paper 60c.

Discussion and Program Suggestions for same—Taylor and Carr—Paper, 25c.

Rim of the Caribbean—Seniors—Morgan—Cloth $1.00; Paper 60c.

The Traded Twins—Junior High Groups—McLean—Cloth $1.00; Paper 60c.

Pedro Opens the Gate—Heininger—Paper, 50c. (This is an expanded leader's guide for Traded Twins containing a selection of activities, projects, suggestions for programs and discussion, as well as background material and worth the expanded price for a guide book.)

Up and Down South America—Older primary and junior—Halladay—Cloth $1.00; Paper 60c.

Junior Teacher's Guide for same, Criley—Paper 25c.

Little South Americans—Younger Primary—Millen—Paper 50c.

Primary Teacher's Guide for same—Hoke—25c.

SUPPLEMENTARY MATERIAL:

The Outlook Pamphlet Series on Latin America. Five pamphlets, each dealing with one country or region, illustrated with graphs and maps, as follows: *Outlook in the West Indies, Outlook in Mexico, Outlook in Brazil, Outlook in River Plate Region, Outlook in Western Republics.* 25c each; entire series $1.25.

Survey Graphic for March 1941, 50c.

With the Bible in Latin America Today, 10c. Extracts from the current report of the American Society through its several agencies in Latin America. The reports carry interesting facts, figures and stories connected with the translation and distribution of the Scriptures in these lands where, in recent years, the demand is greater than the capacity of the Society to meet. Readers will recall that American Bible Society is one of the sharers in our annual United Presbyterian White Gift. Therefore this constitutes a report on results from our gifts.

MAPS:

Latin American Wall Map, 23 by 30 inches. In four colors. 25c.

Picture Maps; South America, Caribbean Islands, Mexico—three separate, decorative maps, 30 by 50 inches, to be colored. Each map 20c.

Latin American Outline Map.
Large size 28 x 32 inches, 25c each.
Small size 11 x 14 inches, 25c per dozen.

Picture Sheets: Caribbean Islands, Latin American Neighbors. Folders of pictures suitable for notebooks and posters. Limited Quantity, 10c each.

(Continued on page 184)

Tributes

Mrs. Alma Steen
Miss Ann Brunermer

We, the members of the White Oak Springs Women's Missionary Society, wish to pay tribute to the memory of Mrs. Alma Steen, who departed this life October 18, 1941, and to Miss Ann Brunermer who was called to her eternal home, July 7, 1942.

Both of these women during their lives were deeply interested in the Women's Missionary Society and in all the work of the church.

We express deep sympathy to the family of each of them.

Mrs. C. R. Lobaugh
Mrs. C. P. Anderson

Mrs. R. W. Sprague

We, the members of the First United Presbyterian Church of Seattle, Washington, wish to pay loving tribute to Mrs. R. W. Sprague.

On Saturday evening, July 25th, 1942, Mrs. Sprague, one of our faithful and efficient co-workers, heard the call of the Master to come up higher and be at home with Him.

Mrs. Sprague's unusual musical talent, and her instructive contributions to our missionary programs were a source of inspiration to all. Her cheerful presence, her helpful words and her kindly deeds will be greatly missed. God knows how to assuage the grief, and comfort those who mourn.

Committee

Mrs. Samuel B. Fowler

The Young Women's Missionary Society of the Second United Presbyterian Church of East Liverpool, Ohio, offer this tribute of love and esteem in memory of Mrs. Samuel B. Fowler, whom the Lord has called to her Heavenly home.

She was a faithful member of our Church and Missionary Society, serving as Treasurer of the latter, and for a number of years taught a class of boys in our Sabbath School.

We extend our sincere sympathy to her husband and sons, and commend them to the Saviour whom she loved and served.

Committee.

Mrs. Alice Cracraft Glaser

We, the members of the Tuesday Evening Missionary Society, wish to offer this tribute of love to our fellow-member, Mrs. Alice Cracraft Glaser, who was called home on March 24, 1942.

Mrs. Glaser had served as Vice President and President, and at the time of her death was Membership Chairman.

She will be greatly missed, but her willingness, cheerfulness, and cooperation in all the work she did will ever remain an inspiration to all who knew her and to those who must carry on in this great work.

"Not now but when 'tis God's sweet will,
We'll know and understand."

We extend our heartfelt sympathy to her husband and son.

—Committee.

Mrs. William Talent Jackson

The Women's Missionary Society of the United Presbyterian Church of Unity, Pennsylvania, wishes to pay a tribute of love and respect to the memory of Mrs. Wm. Talent Jackson, who was called to her eternal home September 3, 1942.

Mrs. Jackson was a faithful member of the Church, Sabbath School, Women's Christian Temperance Union and of the Women's Missionary Society of which she was treasurer for many years.

Her love for God's house, and God's Day and her unbounded interest in all missionary and church work left an indelible impression upon all with whom she came in contact.

To her loved ones we extend our sincere sympathy, especially to her only sister, and we commend them to Him, who said, "I will not leave you comfortless."

Mrs. W. E. Vance,
Mrs. Harry Miller,
Mrs. S. T. Kilmer.

Mrs. Altai A. Floyd

We, the members of the Young Women's Missionary Society of the First United Presbyterian Church of Steubenville, Ohio, desire to pay a loving and respectful tribute to the memory of Miss Altai A. Floyd, who was called to her reward on July 6, 1942.

Miss Floyd served her Master and her church with a beautiful, loving and complete devotion. She gave of her unusual and rich personality with an eager willingness in all departments of the church.

The memory of her beautiful life lingers on in our memories,—a blessing, a prayer and a benediction.

We extend our heart-felt sympathy to her sister and relatives.

"Swing softly, beauteous gates of death
And let a waiting soul pass on.
Achievement crowns life's purposes.
And victory is forever won."

Committee
Mrs. S. N. Watt
Mrs. C. H. Smith
Mrs. J. E. McGowan

Miss Anna Brown

The Woman's Missionary Society of the United Presbyterian Church of Ingram, Pa., wishes to pay tribute to the memory of Miss Anna Brown, who was called to her reward July 20, 1942.

Miss Brown loved the House of God and every phase of its work and worship. The close communion in which she walked with her Heavenly Father was ever manifest in her consistent faithfulness and in her devout prayer life.

—Committee

Mrs. R. F. McClure

The King's Daughters Sabbath School Class and Missionary Society of the United Presbyterian Church of Grove City, Pa., wish to pay loving tribute to the memory of Mrs. R. F. McClure, who was called to her heavenly home June 20, 1942.

During recent years Mrs. McClure's health would not permit her to take an active part in the work of the Kingdom but she had a deep interest in all the activities of the King's Daughters.

Her Christian character will always remain an inspiration to those who knew her.

We extend our sympathy to her loved ones and commend them to the Savior, whom she loved and served.

Miss Elizabeth Riley
Mrs. D. S. Peden

Miss Mary Patton

Once more the Missionary Guild of the United Presbyterian Church of Carnegie, mourns the loss of a faithful and loyal member. During the evening of September 16, 1942, Miss Mary Patton answered the summons of her Lord to enter his eternal home.

It is with a profound sense of our loss, but realizing her infinitely superior gain, that we as a society, bow in humble submission to the will of our heavenly Father "Who doeth all things well."

Mary was an earnest, faithful Christian; an active member of our church, a teacher in the Sabbath School and a faithful worker in the Missionary Society when her earthly labors were transferred to service in the Master's presence. Hers was a beautiful life spent in unselfish service. May her thoughtful concern for others be an incentive to us all to more faithful devotion.

A lifelong member and worker in the United Presbyterian fold, she loved her church, and was seldom absent from any of its services. Not only was she faithful in her attendance on the Sabbath day and weekly services of the church, but she gave generously of her time and talents in loving service to many Christian activities outside the bounds of her denomination.

The Master gave her a very useful life in this world and now since she has gone to be with Him whom she loved and so faithfully served, our society and our congregation have suffered an irreparable loss. Her memory is a rich inheritance to her friends and loved ones, and it is comforting to know she has only gone before, and will meet us again in the future, in a land where sorrow and tears are not known.

We think with deep appreciation of the years when we have enjoyed her friendship, and of all the good she was permitted to accomplish.

We extend to the members of her family and to those who knew her heart and loved her most our sincere sympathy and commend them to the loving care of the Good Shepherd.

Mrs. Achsah Wooster,
Miss Phoebe Latimer,
Mrs. M. R. Marple.

Miss Grace McCrea

The Women's Missionary Society of the Unity United Presbyterian Church wishes to pay loving tribute to the memory of Miss Grace McCrea, who was called to her Heavenly Home, January 31, 1942.

Her manner was quiet and unassuming, but she was deeply interested in the work of her church and in the Missionary Society.

We extend sympathy to her loved ones.

Mrs. W. E. Vance,
Mrs. Harry Miller,
Mrs. S. T. Kilmer.

Mrs. Louise Speer

The members of the Women's Missionary Society of Unity United Presbyterian Church join our hearts in a tribute to the memory of Mrs. Louise Speer, who answered the call of her Master June 10, 1942.

The last ten years of a long and beautiful Christian life, she shared with us. She was a joyful Christian, leaving in our memories smiles, words of appreciation and gratitude.

Kind and gentle, true and loving,
Mother, friend and guide;
Everyone who knew her loved her
For a faithful friend was she.
Bravely bore she all life's burdens
Leading other to God's Light.
Now she reaps her golden harvest
Of the precious seed she'd sown
Christ Himself, her Elder Brother
Leads her in glad triumph Home.

We extend sympathy to her loved ones.

Mrs. W. E. Vance.
Mrs. Harry Miller,
Mrs. S. T. Kilmer.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne, 1941—c/o W. H. Merriam, Gujranwala
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1933—Taxila
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Badomali
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Vivian Trimble, 1921—Panthankot
Miss Helen V. Weede, 1928—Zarfarwal
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926—R. D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1913—7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—34 Bonvue, N. S., Pittsburgh, Pa.
Miss Olive Laing, 1912—Mechanicstown, O.
Miss Sarah Jane Lamont, 1928—440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Lillian A. McConnell, 1902—205 East Broadway, Girard, Ohio
Miss Louise Scott, 1916—609 Summer Ave., Newark, N. J.
Miss E. Marjorie McCrory, 1936—335 W. 246th St., Riverdale, New York City
Miss Kate E. Spencer, 1918—R. D. 3, Xenia, Ill.
Miss Ruth A. Warnock, 1913, 1936—915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920—Blue Mound, Kans.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni-Suef
Miss Davida Finney, 1915—Cairo
Miss Elsie French, 1909—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth A. Work, 1904—Assiut
Mrs. Margaret J. Work, 1939—Cairo, Egypt
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909—1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kans.
Miss Mary F. Dawson, 1922—112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Martha Glass, 1922—Monmouth, Ill.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—235 East 49th St., New York, N. Y.
Miss Dora B. Mason, 1918—Barberton, O.
Miss Lillian McClelland, 1923—324 N. Fifth St., Phoenix, Ariz.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Laura B. Walker, 1904—1109 McClure St., Munhall, Pa.
Miss Esther W. Wilson, 1919—Box 22, W. Bridgewater, Pa.
Miss Margaret A. Work, 1924—University of Southern Calif., Los Angeles, Calif.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, R. N. 1938—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Fayoum
Rev. E. E. Grice ..... Cairo
Rev. and Mrs. James E. Kinnear ..... Cairo
Dr. and Mrs. F. C. McClanahan ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Prof. M. C. McFeeters ..... Assiut
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. W. W. Nolin ..... Alexandria
Dr. and Mrs. C. P. Russell ..... Assiut
Dr. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. F. Scott Thompson ..... Assiut

ON FURLOUGH

Dr. and Mrs. E. M. Bailey ..... 304 W. Pell St., Paxton, Ill.
Dr. and Mrs. J. W. Acheson ..... New Wilmington, Pa.
Rev. and Mrs. W. P. Gilmor ..... Triadelphia, W. Va.
Mrs. E. E. Grice ..... 310 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, O.
Dr. and Mrs. H. S. Hutchison ..... Claysville, Pa.
Rev. and Mrs. E. R. Jamieson ..... 5455 Shafter Ave., Oakland, Calif.
Rev. and Mrs. W. B. Jamison, New Wilmington, Pa.
Rev. and Mrs. H. E. Kelsey ..... 601 College Ave., Bloomington, Ind.
Mr. and Mrs. J. W. McCutchan ..... 130 Stribling Ave., Charlottesville, Va.
Mrs. M. C. McFeeters ..... c|o Rev. Frank Turnbull, New Florence, Pa.
Rev. and Mrs. H. A. McGeoch ..... New Concord, O.
Rev. and Mrs. W. A. McGill ..... 2007 Everett Ave., Youngstown, O.
Dr. and Mrs. R. T. McLaughlin ..... 5128 Wayne Ave., Germantown, Phila., Pa.
Mrs. W. W. Nolin ..... Vashon, Wash.
Dr. and Mrs. H. E. Philips ..... 11 Linwood Ave., Newton, N. J.
Dr. and Mrs. F. M. Thompson ..... 1300 W. Bethune Ave., Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter ..... Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. Stuart Bergsma ..... Taxila
Dr. and Mrs. J. G. Campbell ..... Sargodha
Rev. and Mrs. Wilbur C. Christy ..... Sheikhupura
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gujranwala
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Rawalpindi
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Mr. and Mrs. C. C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. Jay W. Ranson ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Lyallpur
Mr. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Pathankot
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Dr. and Mrs. John Vroon ..... Sialkot
Mr. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. J. D. Brown ..... 85 Sherman St., Hartford, Conn.
Dr. and Mrs. J. C. Heinrich ..... Room 209, A.O.U.W. Bldg., 212 N. Market St., Wichita, Kansas.
Dr. and Mrs S. C. Picken ..... Mt. Ayer, Iowa
Miss Gwynaeth R. Porter ..... Trudeau Sanitarium, Sarquac Lake, N. Y.
Mrs. C. A. Stewart, ... 554 Spring St., Wooster, O.
Dr. and Mrs. R. R. Stewart ..... 514 West 122 St., New York, N. Y.
Mrs. F. A. Whitfield ..... 1236 Woodward Ave., Topeka, Kans.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Dr. and Mrs. V. F. Dougherty ..... Nasir, Sobat River
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. K. Glen Fleming ..... Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields ..... Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. L. Anderson ..... 21 Banbury Lane, Ben Avon Heights, Pa.
Rev. and Mrs. J. A. Heasty ..... Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight ..... 2010 Green St., Allentown, Pa.

ETHIOPIA

Rev. and Mrs. D. C. Henry ..... Addis Ababa

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. A. A. Thompson ..... New Concord, O.

INDIA

Dr. and Mrs. H. C. Chambers ..... 3909 Euclid Ave., Dallas, Texas
Dr. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
Rev. D. R. Gordon, D.D. ..... 2330 Carroll Park, S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur ..... Gurdaspur, Punjab, India
Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Rev. and Mrs. Robt. Maxwell ..... New Wilmimngton, Pa.
Rev. H. S. Nesbit ..... 288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D. ..... 535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. Paul J. Smith, ... Telluride, Colo.
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

A LITTLE TIME APART

There came wise men from the east to erusalem, saying, Where is he that is orn King of the Jews? for we have seen is star in the east, and are come to orship him.

* * *

*I Jesus * * * am the bright and morn- g star.*

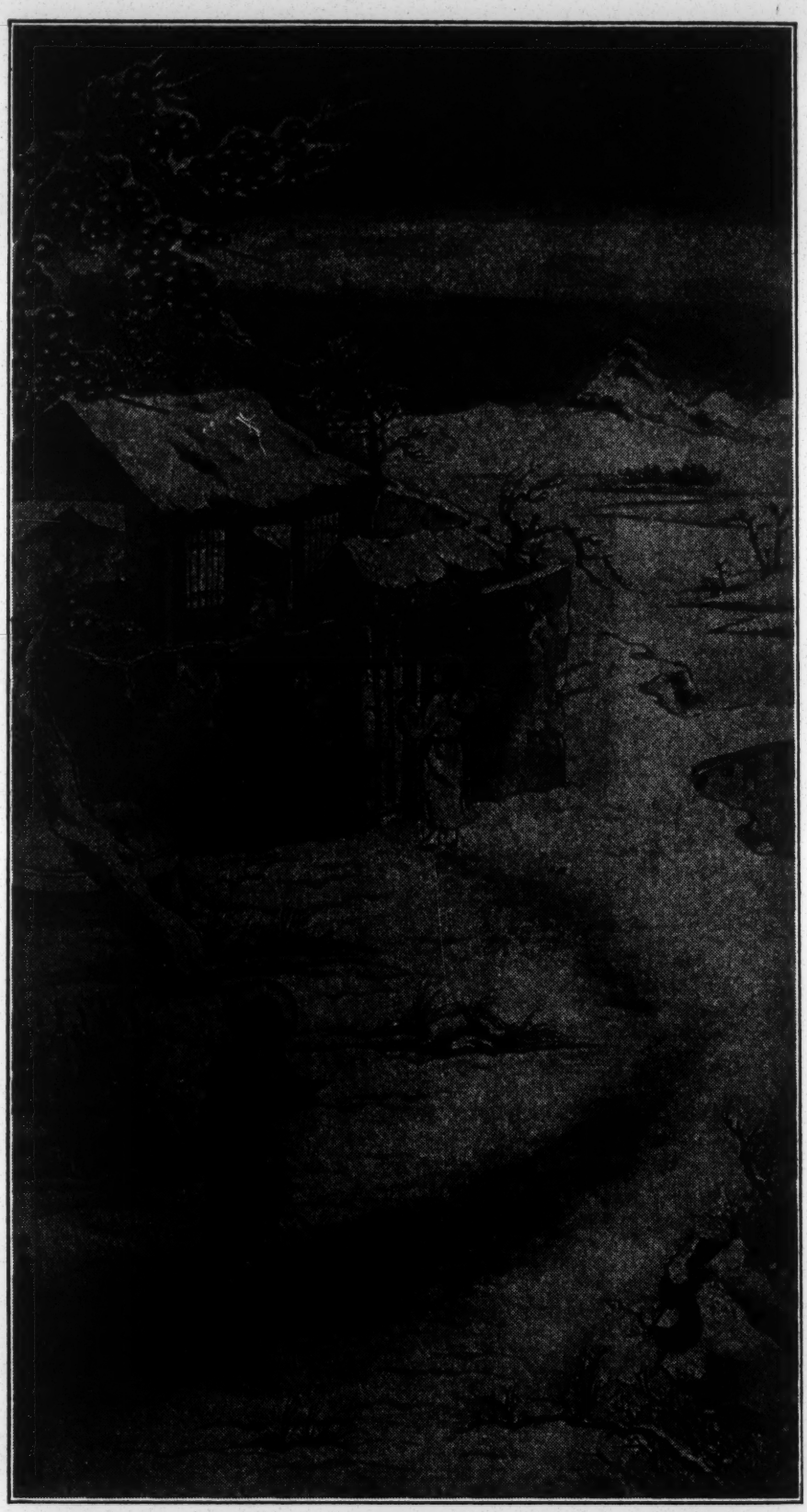
Worship of The Magi—Hofmann

STAR-LED

There were no wiser men in days of long ago.
Than those who sought until they found the Christ,
Who saw the guiding star and turned from earth's pursuits
To proffer gold and frankincense and myrrh.

There are no wiser men today than those who seek
Until they find the Christ, who see beyond
Earth's daily cares the Morning Star, then follow swift
To worship Him with precious gifts of love.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



Lu Hung Nien: No Room In The Inn

A Chinese Interpretation. Luke 2:7.

Mary stands in the snow in the foreground, while Joseph knocks at the gate. He carries their scanty effects in a bundle, Chinese fashion, on the end of a stick. The barking dog, the boy waving his hands, the inn-keeper not even leaving his table show the lack of preparation for the visitors. From EACH WITH HIS OWN BRUSH by David Johnson Fleming.